

March 8, 1959

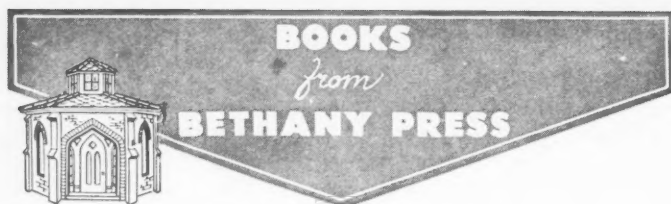
THE CHRISTIAN EVANGELIST

**FRONT
RANK**



The World Mission and the Parish Ministry (II)

by A. Dale Fiers



for Children . . .

CHILDREN 3-5 . . .

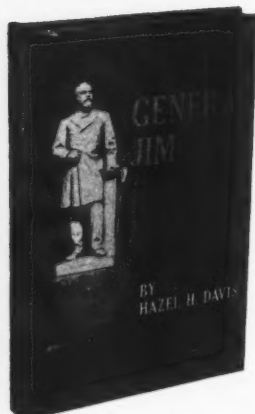
New Friends for Pepe

By Anne Halliday. Pictures by Janet Smalley. Little Pepe, son of a migrant Mexican family, is saddened when he must leave his friends in Texas. His teacher assures him a smile will always bring him friends. The trip to Colorado is exciting for Pepe, who has his parents, other workers and his dog Wagtail for company. At the end he finds a smile does win friends. The author, with eight children's books to her credit, is also a prolific writer of stories and poems for children's magazines. 10N217, \$1.75

AGES 8-10 . . .

Wembi, the Singer of Stories

By Alice D. Cobble. Illustrated by Doris Hallas. This collection of folk tales contains authentic, traditional stories from Africa. Told by Wembi, the elder of an African village, some of the parable-like tales are related to illustrate a moral and others just for the fun of it. The book gives insight into the food, customs, culture and beliefs of both ancient and modern Africa. Here is fascinating reading for all ages. 10W459, \$2.75



FOR 5-YEAR-OLDS . . .

Our Happy Family

By Mabel Niedermeyer McCaw. Pictures by Priscilla Pointer. This is Susan's story. She is five. Susan likes to tell other boys and girls her own age about the things she does. She tells how she helps do the dishes and takes care of her little sister, how she learns about God and the church, about rules and obeying her parents. 10O221, \$1.50

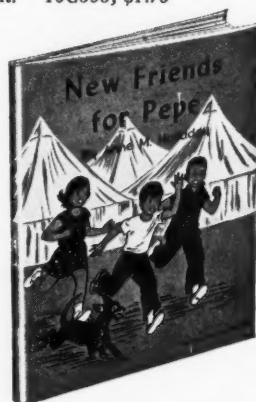
AGES 8-12 . . .

All Through the Year

By Grace W. McGavran. Decorations by Ruth W. Rogers. Original poems and stories have been combined with winsome little drawings in this volume of devotional readings for boys and girls. Based on the seasons of the year, the poems and stories are a harmonious blend of the fanciful and the actual, the tender and the turbulent, the happy and the melancholy. The book is for personal or group worship. 10A319, \$2.50

CHILDREN 6-9 . . . **Cactus**

By Virginia W. Struble. Pictures by Lillian Thoele. This is the story of a lonely little western porcupine, Cactus. It tells how he learns to appreciate his own qualities and to respect his own individuality . . . how he learns it sometimes pays to be "different." 10C593, \$1.75



CHILDREN 7-11 . . . **Balti**

By Ella Kepple. Illustrated by Jan Ross. This is an ingenious tale of a Mexican boy, Candido, whose ninth birthday present is a black baby burro. The burro, named Balti, and the boy lead a happy, adventurous life. Woven into the story are intimate details of customs, foods, celebrations, and everyday life in Mexico. As the author and her husband have been missionaries in Mexico since 1930, she writes from firsthand knowledge. A glossary of Spanish terms is included. 10B376, \$3.75

YOUTHS OVER 10 . . . **General Jim**

By Hazel H. Davis. Illustrated by P. R. Theibert. This is the story of James A. Garfield who pulled himself up from obscure beginnings to become a great general and President. The author vividly describes his childhood, his school and teaching days. Volunteering at the outbreak of the Civil War, Garfield soon became the youngest general in the army and his battle experiences are graphically told. The author tells much of his days as President and as a devoted family man. Throughout the book Garfield is portrayed as a true Christian gentleman with courage, intelligence, humor and integrity. Authentic etchings add much interest to this lively and absorbing book. 10G503, \$3.00



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THIS I BELIEVE

by Clyde E. Nichols

A Faith to Live by

A NUMBER of years ago Edward R. Murrow wrote a book entitled *This I Believe*. During the early days of World War II, he had been in England and was amazed at the courage and stamina being shown by the British people.

More and more he kept asking himself, "What is it that keeps them on their feet; what keeps them calm and in command of the situation even under constant bombing?" It was no shallow optimism. There was a confidence, bordering on absolute certainty, that free men would eventually be victorious. The more he saw, the more he was convinced that this rock-like stability came from a God-given faith, from something they really believed. The book, *This I Believe*, was a compilation of testimonies, simple statements from people about the things which gave hope and meaning to their lives.

What would you say? If Edward R. Murrow should request you to write down your belief, what would it be? Could you say, "This I Believe," and express a faith big enough for all life and, if necessary, big enough for death?

The Apostle Paul said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him." Can you say it?

Jesus taught us to pray, saying, "Our Father, who art in heaven." Jesus said that God knows our every need even before we ask and that he will take care of us. Can you say, "This I Believe?"

To a certain hospital a little boy of five was taken for surgery. At last, all was in readiness and they prepared to administer the anesthetic. It wouldn't hurt at all, the nurse explained, he would merely go to sleep. "But before I go to sleep I always say my prayers. Could I say my prayers?"

Yes, he could say his prayers. And there in the operating room, while the men and women in white stood by, a little boy of five clasped his hands, closed his eyes, and prayed: "*Now I lay me down to sleep; I pray thee, Lord, my soul to keep. If I should die before I wake, I pray thee, Lord, my soul to take. Amen.*"

The prayer over, the masks adjusted, and the operation was under way. But the doctors and nurses there that day had witnessed something they would not soon forget. Through the eyes of a little boy, they had looked up into the face of God. They had seen a vital, living faith which said, "This I believe!"

Current Disciples Study Programs

**The Panel of Scholars
World Convention
Study Committee
Council on Christian Unity**

by **James G. Clague**

James G. Clague is a professor of Christian doctrine in Christian Theological Seminary, Indianapolis. Mr. Clague is involved in all three of the study ventures discussed.

THE twentieth century will always be remembered as the herald of the atomic age and future generations will recall the astonishing technical developments which then took place. At a less publicly visible level this century has another, and no less significant, claim to fame in that there has occurred a theological renaissance worthy of comparison with any of the past great formative periods of the church.

A generation which contains Paul Tillich, Rudolf Bultmann, Richard and Reinhold Niebuhr, Karl Barth and Emil Brunner as its theological giants will itself become a formative influence in the life of the Church and will be marked by a general heightening of theological concern throughout the Christian community.

Under the impact of a radically new understanding of the world through the concepts of relativity and process, of the frustration, restlessness and moral ambiguities resultant upon world wars, of the depreciation of the reality of history in favor of the reality of the present the

Church was forced to rethink the very fundamentals of her faith.

But there was also another "great new fact of our time" which inevitably led the Church to theological investigation. The recognition of the essential unity of the Church and the sin and weakness of division eventuated in the Ecumenical Movement which had two results.

The first was the determination of the various communions to walk and stay together in an endeavor for mutual understanding and future unity, the second was a revival of denominational consciousness. Each communion began to examine its own heritage and convictions, no longer in a divisive spirit, but in order to bear witness to the fullness of the Church.

Within this general situation and challenge the Disciples have their place. The task falls to them with a special urgency in so far as their growth is due to their original insight into the nature of faith and an ability to make it meaningful to a contemporary situation, while, on the other hand, the theological implications of that insight have been largely ignored.

At the present time, there are three groups engaged in theological investigation. These three groups are the Study Committee of the World Convention, the Council on Christian Unity and the Panel of Scholars which was appointed under the sponsorship of the United Christian Mission-

ary Society and the Board of Higher Education.

I. World Convention Study Committees

In 1952 the World Convention, meeting in Melbourne, Australia, passed this resolution: "That because of the constant need to study the great doctrines of the Christian faith and their related subjects, we recommend a Study Committee of the World Convention to consider such themes as the Church, the Lord's Supper, Baptism, Christian Unity, the Ministry, etc. And that the Study Committee be asked to seek ways and means of best serving our own brotherhood and its witness in the ecumenical movement."

The resultant committee, at its first meetings, accepted three working principles: that its work should result in a number of documents on themes of basic theological significance which would stimulate thought and lift up the ecumenical character of our epoch, that its aim should be to discover in fact the thinking of our world brotherhood on such themes both in its diversity and unity as a first step toward self-examination and self-understanding, and that as many groups in as many countries as possible should engage in parallel thinking upon the chosen themes.

At the 1955 Toronto Convention documents on five themes were submitted for discussion,

each representing a synthesis of the various papers received from twenty-five separate study groups throughout the world. The publication of these documents was a further step in enabling the brotherhood to look at itself within the limits of the themes in terms of its own thinking and the Study Committee restarted the operational cycle on a further group of themes.

When the World Convention, as a fellowship of Disciples throughout the world, undertook to promote a general theological self-consciousness among the various groups of Disciples it conceived its function as a form within which the existing variety and unity of thought could be stated and explored.

The published documents did not represent the position of any particular existent body, they provided a significant background of thought in relation to certain themes, they did not present the full thematic approach of any group of Disciples.

This latter approach, or the systematic statement of the beliefs of a particular body of Disciples and their relations to other communions, had already been undertaken by Disciple churches in various countries as national entities. This undertaking was an official activity on the part of some body appointed by a national convention or by agencies responsible to or reporting to such a convention.

In this country the "Christian Association for the Promotion of Unity" was formed to give impetus and body to the Disciples' historic concern for unity. This was to be done in three ways: by visitations and exchanges with other Christians and communions, by publication of an "ecumenical clearing house" of Christian thought and opinion, and by publication and distribution of materials presenting the Disciples' position for Christian union.

II. Council on Christian Unity

With the development of the ecumenical movement and the

establishment of the World Council of Churches it was advisable and, indeed, necessary to create an instrument whereby conversations with other communions might be carried on and responses to the issues of unity arising out of the work of the Faith and Order Commission might be prepared.

In 1954 the Association was re-organized as the Council on Christian Unity and given the task of preparing "responses" to pronouncements originating from the World Council of Churches.

These responses—for example those to Lund and Oberlin—were prepared on behalf of the International Convention and, upon their acceptance, became representative pronouncements of Disciples in the United States and Canada in ecumenical conversations.

The Council, therefore, became the point at which Disciples in North America became self-conscious and definitive in relation to the member churches of the World Council and, at the same time, the body through which this self-consciousness, definition and relatedness was brought meaningfully into the life and thought of the churches it represented.

Thus, the Council, on behalf of the International Convention, participates in world study projects of the World Council of Churches both by setting up general study commissions and by organizing study groups and consultations at various levels (e.g. local churches, ministers' institutes, seminary groups) to discuss study themes initiated by the World Council, and to relate Disciples to them in terms of their own heritage.

A further important area of the work of the Council on Christian Unity is the proposal of such principles and policies as may guide Disciples in relations and negotiations with other churches in America and throughout the world.

There are, therefore, two sources of materials for study as they may enter the program of the churches. The World Con-

vention documents are factual and informative studies whereby Disciples throughout the world can confront contemporary theological concepts within the Brotherhood in their similarity and difference.

The Council on Christian Unity is a national representative body which can directly offer its documents for study and actively seek local and regional committees for their consideration and report. Apart from published documents, however, both bodies have the responsibility of initiating discussion upon, and statements about, chosen themes.

If, as may happen, there is some duplication of themes, the report of any local or regional committee may serve a double purpose: To the Council it provides material from which may be made a definitive pronouncement concerning the beliefs of a particular indigenous group of Disciples; to the Convention it provides material toward a synthetic statement of Disciple beliefs in general. The chief aim of both bodies is that theological self-examination be widely encouraged.

III. Panel of Scholars

The third area in which serious investigation is being carried on is at a deeper theological level. The United Society and the Board of Higher Education picked up the challenge to faith thrown down by our contemporary situation and sponsored the formation and work of a Panel of Scholars who would be "invited to restudy the doctrines of the Disciples of Christ, justifying their conclusions on the basis of the best available scholarship" and, as it proceeded, "would encourage widespread thinking concerning the discussion of its conclusions."

The sponsoring agencies declared two objectives: to achieve a new certainty concerning what we believe and why we believe it; and to do this in the light of modern scholarship through the activity of a body granted freedom.
(Continued on page 29.)

Editorials

"Study . . . Rightly Handling"

TWO versions of the Bible give an interesting bit of advice for Christians who would make the right use of Holy Scripture, if we take the KJV of one phrase and the RSV wording of another.

Paul, in his many words of instruction to Timothy, gives something of a summary in the familiar words: "Study to show thyself approved" (KJV) . . . "rightly handling the word of truth." (2 Timothy 2:15.)

It was one of the chief contentions of Alexander Campbell that following the first of these admonitions would produce the second. In fact, it was a final point of difference between him and many of his contemporaries.

In a time when most people were expected to have an "experience" prior to baptism, Campbell believed that the Bible taught that one could act simply on the basis of what he knew. If he knew that he believed in the Sonship and Lordship of Jesus Christ, he could say so and ask for baptism.

This meant that a normal group of Christians would contain individuals with varying experiences and with quite a variety of knowledge. They could not all know the same amount of details about the doctrines they had accepted. Due to age, background and experience, and even to academic ability, individuals had differing amounts of knowledge. But they could all have the same faith.

Campbell was a great believer in study. He himself was a diligent student of the Bible and of all corollary writing which would assist him in any way to understand life. He was never content to rest upon today's information. All this, despite the fact that he did not believe that any amount of knowledge was a substitute for faith and obedience.

The brotherhood has not always emphasized study as much as the fathers of the first generation did. There were many frontier ministers who had seemingly little opportunity to study. They depended quite largely upon learning the results of Alexander Campbell's study.

Others were diligent to prepare themselves for study, despite many handicaps. Barton W. Stone has said that he studied his Greek New Testament not only while the horses were resting in the field but also by holding

the book open as he walked behind the plow.

This decade has brought a resurgence of study. The reason is obvious. The various traditions are coming to know each other in the church world and Disciples have discovered that other churches have a seemingly larger number of persons who are able to speak about the things they believe.

As has been said so many times in recent years, this is one of the by-products of the cooperative movement that we had not expected. Church leaders, desiring to make a fit representation of their own denomination's views, have studied diligently and have come to conferences prepared to give a good account of their own history, even to defend their own tradition as the superior one.

Disciples have not always found themselves as well prepared as their fellow-Christians. We have been a frontier people with a pioneer spirit. We have warned against the danger of writing down the beliefs of an individual or a generation, lest these become crystallized into a statement of faith not much less rigid than the traditional creeds. We have not said very much about the unwritten creeds that we memorized from the fathers and repeated without end as the true faith. When we were faced with equally sincere, equally honest and perhaps more intelligent Christians of other faiths, we have found that some more study was demanded.

There is an old saying which is seldom true but probably applies to this situation: "If a little will do good, more will do better." Careful and guided study cannot help but be of value in this situation. It is both needed and desired. The fact that an inadequate and somewhat surface study of our doctrine and thought is now in its tenth printing is indication enough that our people want to study about our beliefs.

We need to study on all levels. The three enterprises discussed in Professor Clague's article in this issue are to be highly commended. As the results of such study committees get to the local congregations and ministerial groups, the real fruit will begin to appear. We congratulate and thank those who have been willing to undertake these various study programs.

Tests of Missionary Leadership

The World Mission and the Parish Ministry (II)

This is the final portion of an article based on Dr. Fiers' lecture originally presented for the Ministerial Alliance of St. Louis.

TODAY as the whole Christian enterprise becomes more and more structurally related to the life of the church the necessity of a parish ministry adequate to discharge responsibilities for the whole enterprise is evident. But what is adequacy? All of us would be immediately aware of our inadequacy for so great a task. But we cannot let that deter us from endeavoring to see and measure up to what is required of us in this new day.

I would propose five areas in which the adequacy of pastoral leadership for the world mission of the church must be understood and achieved.

First is the frame of reference within which the minister thinks of the church which he serves. What does he conceive its purpose to be? What standards should he use to measure success? From what aspects of its life and work does he draw his satisfactions?

Dr. Searle Bates in a lecture on missions and the local church recalls a young minister who being despondent over the limitations of his church was overheard to say:

The World Council of Churches
—that's the thing.

The local church is impossibly dull and narrow.

Dr. Bates comments that:

He was absolutely right in realizing that the local congregation, even the denomination, without hearty sharing in the wider, deeper fellowship of the world-wide church, is confining rather than liberating and enlightening. But the minister was dangerously wrong if he failed to realize that the universal church is made up of tens of thousands of local churches and cannot differ essentially from them. (*The Shane Quarterly, Annual Lectureship, 1951.*)

If the minister really thinks of the church he serves as a vital unit of the Church Universal, sharing the full responsibility for the conversion of the world beginning with its own parish, he has set his feet on the road to adequacy. To quote Dr. Lamott:

"To develop and deepen this conception of Christian 'belonging' is the primary missionary duty of each pastor. Each person who joins the church on the corner of First and Main must be made to feel that he is joining this fellowship, assuming responsibility as a member of the world-wide organism—the Body of Christ—in the World today."—(Willis Church Lamott, *Revolution in Missions* [Macmillan Company, New York, 1954], page 6)

The heartening thing today is the increasing number of ministers whose frame of reference for thinking of the churches they serve is universal and ecumenical.

The second test of adequacy is the breadth of the message the minister proclaims. What is the thrust of his preaching? What is the implication of the gospel he preaches? What application does he suggest? Is it personal? Is it social? Is it global? Upon his retirement from a lifetime of service in the church Dr. Samuel McCrea Cavert had some rather pointed things to say to ministers who become so absorbed in ministering to immediate face-to-face needs of their parish families that they do little or nothing to lead them into a sense of world mission or social responsibility.

He said, "*They let its members go on thinking of the church only in connection with the way in which it serves them and their children.*" To whatever extent such a criticism is justified it is a reflection upon our preaching. Where this happens the message lacks sufficient breadth to really interpret the church and its mission today.

My friend of college and seminary years, Dwight Stevenson, now an outstanding professor of practical theology in The College of the Bible at Lexington, Kentucky, was inspired to write these words after listening to

- ✓ **Frame of Reference**
- ✓ **Breadth of Message**
- ✓ **Scope of Program**
- ✓ **Strength of Budget**
- ✓ **Basic Motivation**

by A. Dale Fiers

President
United Christian Missionary Society

over 1,000 sermons delivered by young preachers in the making:

"When a man delivers a sermon he delivers himself; not only his ideas come through to the listener, but also his emotional state, the degree of his commitment to Christ, the kind of a person he is. Pugnacity, sadism, suppressed fears, guilty feelings have a way of exposing themselves. Such impressions are not communicated in so many words, but they are conveyed by the tensions of the voice and the posture, pantomime and other reactions of a preacher while in delivery. A man delivering a sermon is in one of the most defenseless positions in the world. The whole exercise is a merciless self-exposure." (*The College of the Bible Quarterly*, Some Observations on the Undergraduate Education of Ministers. October, 1955.)

It is virtually impossible for a parochially minded minister whose real concerns are about himself, his parish, and his community ever really to challenge a congregation to great-hearted concern for the whole world. He may preach sermons on the subject, but the exposure of his real concerns and convictions is too vivid.

The third test of adequacy I would propose is the scope of the program which the parish minister plans and implements. There are two main objectives in local

church programs. One is the building up of the life of the members through worship, study, work, and fellowship. The other is the extension of the church's ministry through mission. Both have an important place in the program which a minister leads his congregation to develop, but one without the other is incomplete.

There has been developing in many communions the idea of the total church program functionally planned, correlated, and administered. It is this move toward total church programming that makes this test of the minister so crucial today. Many of the specialized areas of the church's work have developed under the initiative of interests and organizations outside the local church.

Now the minister must have a broader concern and competence than before. If the program of church life and work which develops under his leadership is segmented and biased, the neglected areas in the church's full task will suffer accordingly.

The fourth test of adequacy is the local church budget which the minister builds. Few things are more indicative of the mind and heart of the parish minister than the local church budget. Many times decisions are not his to make, but over a period of years the basic character of the

budget reflects the minister's own mind, the character of his message, and the involvement of the program built under his leadership.

I receive many local church budgets. They are sent to me by my friends and associates in the ministry. When I find a minister rejoicing over the fact that his church is a "tithing church" I shudder. By this he means that for every 90 cents the church spends within its own parish it gives 10 cents to the world-wide mission, beginning with community interdenominational programs and extending across the whole world. One wonders about entrusting so much of the responsibility of the church's global program in the hands of a minister with that concept of the church's world involvement.

On the other hand, one frequently finds budgets that represent courageous and creative leadership. These bring a surge of hope that under such leadership the church will have a far greater potential than ever for the discharge of its divine mission.

The final test of adequacy is the basic motivation upon which the minister depends to inspire the participation of the congregation in the whole mission of the church.

The era out of which we are emerging has laid great stress on motivation in terms of persons, projects, and self-interest.

Dr. Lamott out of a lifetime of missionary experience has this to say:

"Our support of missions has been sustained by a variety of appeals. Primarily it has been an appeal to support our own work, our own missionaries, the outreach of our own denomination. . . . Our interest in foreign missions has thus been stimulated by a number of varied factors, but on the whole our support of the movement has been sustained by our American pride of accomplishment." (Willis Church Lamott, *Revolution in Missions*.)

As productive and valuable as this kind of promotion has been

in the past, it will be found increasingly inadequate for the needs of the future. The only adequate promotion will be that which challenges the people of the parish to an identification with and support of the mission of Jesus Christ on earth.

I remember one woman in a congregation I served who very frequently as she shook hands with the minister at the door would place money in his hand and say, "I want this to go toward the minister's salary."

Undoubtedly she was trying to express her feeling of the importance of the preaching ministry in the church as well as her desire to be noted as a participating member of the congregation. Perhaps she was saying she did not want her money to be used for such mundane things as coal, electricity, water, or even for Sunday school materials or foreign missions.

In any event, one can readily see that this kind of motivation would make impossible a total strategy in the local church. The same thing projected on a world scale makes impossible a global strategy. The minister who will give adequate leadership for the days ahead must be able to see beyond all secondary motivations, however important and useful they may be, to the one great basic motivation that sends the church forth into the world, namely, loyalty and commitment to Jesus Christ and the fulfillment of his ministry on earth.

Recently in our own communion we have had a large number of ministers and church leaders travel to the mission fields. In most cases they have come back transformed persons. They have readily stated their new interests in the church as universal and in its mission as a global encircling endeavor. One of the most prominent of these, Dr. Herald B. Monroe, state secretary in Ohio, upon returning from a world missions tour, wrote a letter which was published in our *Ministers' Bulletin*. It was entitled "To See Is to Believe." This ex-

perienced minister and administrator wrote:

"The church itself has become more real and the concept of the church sharpened and vital. . . . I am not sure that I will be able to 'take' our institutional incrustations on all levels when I return after having seen the vision of the militant church. . . . Missions is not based on pity or emotional altruism—it is a virile, mascu-

IF WINTER COME . . .

by Macie Lester Pickett

I cannot live without you,
So I said;
But now, my dearest darling,
You are dead

And I live on—and find the
Living good.

No, I have not forgotten—
Never could—

But time has healed the
deepest,
Sorest sting.

Once more I search for
violets
In Spring.

line thing—the Church Militant—a wonderful alternative to the attractions of war—a magnificent challenge to men."

Only a few of us will have the opportunity to circle the globe and to walk in the footsteps of the missionaries on the frontiers of Christian activity. My great concern is for a ministry that must give leadership in the world task without an opportunity to see with their physical eyes.

Many of us today are of those who believe, yet have not seen. Likewise in the mission of the Church we must have leaders who can motivate the multitudes of members in our churches to sacrificial and creative participation in the church's world program because they believe. With

the wealth of reports, letters, and communications bringing the experiences of the church and its far-flung activities together in intimate communion it is possible to have all of the evidences as tools for the inspiration and guidance of the church in its missionary outreach.

Now, I would like to say a concluding word about the rewards in store for the ministry which proves it is adequate for giving leadership to the church in the exercise of its world mission today.

Among those who must move forward are the parish ministers. They, too, are caught in all the frustrating tensions and anxieties of the new age. I believe, however, there are great rewards for the ministry of the new day which beckon us on.

The first of these rewards is the satisfaction that will arise out of giving basic leadership in the whole world Christian movement.

The second great reward will be found in the more dynamic fellowship of the church which will surely result when the congregation identifies itself with the global strategy of Christ's church.

The third reward will be in the joy of greater achievements which will be accomplished as the church marshalls its total resources of men and money for reaching the objectives of the church in the conversion of the world.

So I would leave with you the challenge which was issued to the churches and Christian leaders of the world by the statesmen of the missionary movement gathered together in Willingen, Germany, in 1952:

"We summon all Christians to come forth from the securities which are no more secure, and from boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the day of his coming."

by Carl J. Scherzer

And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "my God, my God, why hast thou forsaken me?"—Mark 15:34.

The Fourth Word from the Cross

THE welfare of others always came first in Jesus' concerns. He went about doing good and those who came within the realm of his influence were always benefited. He did not express anxiety about his own welfare, neither did he make demands upon society for anything more than the barest necessities of life. His primary concern was always the welfare of others.

His demeanor upon the cross was typical of his life. The first three words spoken there expressed his concern for others. It was after he prayed forgiveness for those who crucified him, opened the gates of paradise for a repentant sinner and provided for the care of his mother that his own condition occupied his thoughts.

Considerable time must have elapsed between the third and the fourth verses. John took Mary to his home and in the interval Peter must have summoned sufficient courage to venture nearer the cross. Still smitten with shame because he had denied knowing Jesus the night before, he must have remained away from the cross as long as his conscience permitted him. He must have noticed that he was the only disciple present and with bowed head, almost ashamed to look up, he heard the Lord exclaim this fourth word. Later he told it to Mark who recorded it.

During the period of silence from the sixth to the ninth hour

(which corresponds to 12:00 to 3:00 P.M.) darkness came over the earth and many people left Calvary. The darkness could have been caused by an eclipse of the sun or exceptionally heavy storm clouds. Nature was in accord with its Creator and shut out the light of day.

What thoughts passed through the Savior's mind during those hours of agony will never be known. His body was wracked with unbearable agony that must also have affected his thoughts. He is unique in history, for in him was a mysterious unity of the human and the divine. He was both the Son of God and the son of man.

Before the day of crucifixion he had clearly shown how completely he shared our human nature. In the Garden of Gethsemane he prayed fervently that the bitter cup of death on the cross might be removed if there was any other way that man might be redeemed. But never did he so unconditionally identify himself with man as he did in this word, "Why hast thou forsaken me?"

Some who were standing by, unconcerned about the suffering, heard his cry and misunderstood him. Jesus spoke the Aramaic dialect and "Eloi" sounded like "Elijah."

"Behold, he is calling Elijah," some of them said. "Wait, let us see whether Elijah will come to take him down."

This word of Jesus is the most appalling sound the world has ever heard. Jesus knew how it felt to be forsaken by man, but he had not experienced aloneness from God. In the midst of suffering his thoughts must have been distorted as man's thoughts are altered under the stress of unendurable pain. He reacted, as we would under similar conditions, but more so because he was the sinless one.

Many such "whys" have ascended to the throne of grace from believers in agony. Many have watched dear ones suffer and like Jesus have cried, "My God, why?"

But there is an answer to the "why." The mind is confused by suffering and sorrow. Under their impact we are inclined to reach to God for immediate relief. When it is not promptly forthcoming we tend to blame God for neglect.

Jesus was no less human than others. In his agony he called upon God as any other sufferer might. It is to be noticed, however, that he still used the words "My God" and in them is the answer to the "why." Although he may have felt that God had forsaken him, the Almighty was still his God in whom he trusted. That which followed indicated definitely that his confidence was not misplaced. So is it always with those who will permit nothing to separate them from the love of God.



At Omaha Assembly

Christian Education Advances Projected

OMAHA, NEB.—Educators of 38 Protestant denominations approved 21 projects here in a major step to improve Christian education in the United States.

The action was taken at the meeting of the National Council of Churches' Commission on Christian Education. It met in connection with the annual meeting of the council's Division of Christian Education.

Among the extensive projects which the commission will launch are new conferences and consultations, filmstrips, manuals and handbooks, courses of study, surveys and research, and procedures and guides for participation in church programs by such agencies as Boy and Girl Scouts, YMCA, YWCA, and Campfire Girls.

For the first time, the agency will compile a bibliography of all professional literature available on marriage, parenthood and family guidance.

The commission will undertake studies on training opportunities for adult leaders, children's concepts of religion, and boys between the age of 9 and 14.

It will develop a national "inventory" of religious meanings given to words by children. This project will seek to discover the meanings which youngsters attach to such words as God, worship, sin, death, and communion "to provide guidance through the understanding of children's religious growth."

Films will be made on pre-marital counseling and filmstrips on the use of church equipment and on youth work.

Consultations will be held among the denominations participating in the projects on local church program strategy, religious drama and evaluation of Christian education procedures.

The commission also reported that projects already under way include specialized cooperative work in Christian education for the mentally retarded, and a book of Bible passages for boys and girls.

Before the commission became an agency of the NCC in 1950, it was known as the International Council of Religious Education which traces its history to the International Sunday School Association founded in 1832.

Higher Education Drift

A state university professor and a seminary faculty member agreed at one session of the conference, that Protestant churches are not making a sufficient impact on higher education.

Dr. Everett Kircher of Ohio State University and Dr. William Kirkland of McCormick Seminary, Chicago, made the criticism in addresses to a meeting of the National Council of Churches' Commission on Higher Education.

"There is no Protestant philosophy of higher education in existence," Dr. Kircher said. "This phase of Christian philosophy has no academic respectability even from committed Christians. Therefore state university educators often smile down their noses at religious educators."

Dr. Kirkland told the delegates that college and university students "have not been impressed" with the Christian witness of Protestant churches.

Youth on Brotherhood

The youth heads of the three major U.S. religious faiths expressed the hope "that men not be separated by barriers of color, race, or creed."

"It is possible for our nation's youth . . . to be united in the expression of . . . profound care for the common good of mankind," they declared at Omaha.

Calling for "our generation" to "bridge the gap between our high vision and harsh reality," the nation's religious youth spokesmen asked for a "world of brotherhood, of justice, and of peace."

This is the first time that the heads of the three religious youth bodies have joined in a common statement.

A total of 21,500,000 Americans have been reached by National Christian Teaching Missions in the past 13 years, an educational evangelist reported at one session.

A "teaching mission" is an eight-day community program of church self-study, church community census, cultivation, and church program expansion.

They were started in 1946 by the

International Council of Religious Education, now part of the National Council of Churches.

Since the program began, 317 missions have been held in 34 states, and 7,649 local churches have cooperated in them.

Council Asks Tests End



—RNS

GENEVA—Leaders of the Commission of the Churches on International Affairs discuss a statement urging cessation of atomic weapons tests as a first step toward disarmament which was adopted by the World Council of Churches' Executive Committee here. Shown with them is Dr. W. A. Visser 't Hooft of Geneva, general secretary of the WCC (standing). Seated, left to right, are: Dr. Elfan Rees of Geneva, CCIA representative in Europe and Dr. O. Frederick Nolde of Philadelphia, Pa., commission director.

Rejects Liquor Ads

WASHINGTON, D. C.—Radio Station WCRB, Waltham, Mass., has stopped accepting hard liquor advertising after a three-month trial period, the Methodist Board of Temperance said here.

The station, which has a large Boston suburban audience, was the third to announce this decision in recent months. A station in Wisconsin dropped such ads after adverse public reaction and one in St. Louis which polled its listeners dropped the idea after getting a 7 to 1 adverse reaction, the temperance agency said.

Special Program Slated in 1962

Cramblet to Head RSV Anniversary Body

OMAHA, NEB.—DR. WILBUR H. CRAMBLET of St. Louis, Mo., was named chairman of a special committee to plan observances for the tenth anniversary in 1962 of the Revised Standard Version of the Bible.

He is president of the Christian Board of Publication, St. Louis.

Dr. Cramblet's appointment was announced here at the annual meeting of the National Council of Churches' Division of Christian Education.

"The use of the RSV is spreading constantly," Bishop Mueller said, "and it is now used by boards of Christian education of 37 denominations with a total church school enrollment of over 22 millions."

More than 7,000,000 copies of the RSV have been distributed since the complete version appeared in 1952. In addition, 3,500,000 copies of the RSV New Testament, which appeared in 1946, have been issued.

The NCC's Division of Christian Education owns the RSV copyright until 2008 when the book will be in the public domain. The RSV translation was produced by a Standard Bible Committee from 1937-52, headed by Dr. Luther A. Weigle, dean emeritus of Yale Divinity School. It is an authorized revision of the American Standard Version published in 1901. This was a revision of the King James edition of 1611.

Preliminary plans for the anniversary observance call for Bible exhibits throughout the country. The anniversary will involve many denominations, state councils of churches, ministerial associations, church colleges and seminaries.

In 1962, two other Bible anniversaries will be observed: the 300th of John Eliot's Indian language Bible and the 400th of the folio edition of the Geneva Bible.

Religious TV Awards

NEW YORK—Protestant, Roman Catholic and Jewish television programs received 1958 Sylvania TV Awards here for their outstanding merit and valuable contribution to the spiritual life of the community.

Honored as outstanding religious series were the "Frontiers of Faith," produced by the National Broadcasting Company in cooperation with the National Council of Churches, "The Catholic Hour," produced by the National Council of Catholic Men, and "The Eternal Light," sponsored by the Jewish Theological Seminary of America.

Aired over the NBC network, the

three programs were called the "outstanding achievement" in the field of religion and were hailed for "presenting religious topics in imaginative and interesting ways."—RNS

Advocated at
Omaha Conference

Wider TV Use

OMAHA, NEB.—Protestant educators were called upon here by an official of the National Council of Churches to make more use of television in their Christian education programs.

Dr. R. H. Edwin Espy of New York, the council's associate general secretary, said that in Christian education "greatly increased use of the medium is needed to bring to bear the impact of the technical resources of sight and sound at its command."

Addressing the annual meeting of the NCC Division of Christian Education, he warned that educators

"have not been sufficiently serious" in their use of TV.

In spite of the many religious programs on the air and the TV activities of the National Council and individual denominations, he said, "the methods of Christian education employed in too many of our churches are scarcely distinguishable from those we used a half-century ago."

"While closed-circuit hookups are widely used in politics, education, business and other fields, religion has not made much use of this," Dr. Espy continued. "There is an endless variety of possible formats for audience participation, but participation in some form is essential to full impact."—RNS

Delinquency Committee

WASHINGTON, D. C.—The United States Senate has voted to continue its special subcommittee on Juvenile Delinquency and to give it \$150,000 to continue its study of the question.

This is twice the appropriation voted in 1958 and will enable the subcommittee to increase its present staff of four persons and supply more copies of its reports to interested citizens.

Senator Thomas C. Hennings (D.-Mo.), who will be chairman of the subcommittee, a part of the Senate Judiciary Committee, told the Senate that 603,000 children faced juvenile courts in 1958.

Dedication Set for Washington Statue



WASHINGTON, D. C.—Washington Cathedral's heroic equestrian statue of the nation's first President was dedicated before a large gathering of government and civic officials, military, patriotic and veterans' organizations, on Washington's Birthday, Feb. 22. Episcopal Bishop Angus Dun of Washington officiated at the dedication service. The bronze statue is the work of Herbert Haseltine, noted sculptor.

**Chronically Critical
And Perpetually Protesting?
—But So Necessary!**

Protestant Voices

WASHINGTON, D. C.—President Eisenhower's pastor charged here that when the voice of Protestant churches are heard in Washington it is too often in criticism or reproof of the government.

Dr. Edward L. R. Elson, addressing a congregation which included many members of Congress and high government officials, said, "There is something historically built into Protestantism which makes it chronically critical and perpetually protesting."

"The fact of the matter is that American Protestantism has not yet learned how to speak to the Capitol scene in love, in concern, in spiritual solicitude, in assurance, and—when merited—in genuine commendation," he declared.

Dr. Elson told new members of Congress and other newcomers to Washington that he hoped they would continue their habits of churchgoing even if their outward manifestations of piety in terms of church work should lead to criticism.

Calls Religion Superstition

Khrushchev Biblicist?

Moscow—Premier Nikita Khrushchev, a professed atheist, made lavish use of Bible phrases in a speech to the 21st Soviet Communist Party Congress here, in which he attacked West German Chancellor Konrad Adenauer and other free world leaders.

His Scriptural references, uttered in highly derisive tones, caused his Kremlin audience "to roar with laughter," *Pravda*, the official party organ, reported.

The premier, who on previous occasions has shown a familiarity with the Bible, described free world politicians as "money-changers like those Christ drove out of the temple."

"If they are so fond of playing the role of advocates of religious morality, why did they convert their society into heaven for the rich and hell for the poor?" he asked. "It contradicts the Christian idea that it is easier for a camel to pass

through the eye of a needle than for a rich man to enter the kingdom of heaven."

He dropped his derisive manner to insist that Soviet children and youth be brought up and educated in "isolation from superstitions and religious beliefs."

Refugee Year Hopes

GENEVA—Representatives of Protestant and Roman Catholic voluntary agencies joined here in voicing "great hopes" for the 1959 World Refugee Year proclaimed by the United Nations.

They spoke at a meeting of the 25-nation executive committee of the Office of the UN High Commissioner for Refugees. Particular reference was made to the recent formation of the United States Committee for Refugees whose first task will be to plan the U.S. program for the World Refugee Year.

Urged in Florida

Religion in Schools

TALLAHASSEE, FLA.—Teaching of moral and spiritual values as part of regular classroom work will be recommended to the Florida State Department of Education following a year-long testing of such instruction in 12 schools.

Detailed findings and recommendations of a special 21-member intercreedal committee which has worked on the project for three years are now being prepared for submission to the department.

Religion can be taught in the public schools as an "allied subject" without violating the doctrine of church-state separation, the committee found.

It will recommend that the subject of religion not be avoided in the teaching of other subjects, and that there be specific instruction on "moral and spiritual foundations in American democracy."

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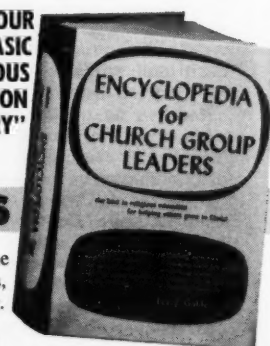
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by Harold L. Herndon

QUESTION:

We have heard there are ways of giving money to our church and at the same time realizing personal savings on our income taxes. Is this true?

ANSWER:

The Government allows any taxpayer the privilege of giving up to 20 per cent of his adjusted gross income in any tax year to religious or charitable causes. That amount can be increased to 30 per cent if at least 10 per cent is given to a church, school (college), or hospital.

These gifts can be made in a number of ways. The donor can give money, properties, securities, stocks, bonds, products, etc. Through these avenues of giving the individual may realize savings to himself as he expresses his Christian stewardship.

The greatest savings can be realized by giving any negotiable property that may have appreciated in value. For example: ten years ago Mr. X purchased securities for \$3,000, today, at market value, they are worth \$10,000. If he sells these securities and gives the money to the church, he must pay a capital gain tax on his profit—or on \$7,000. If, however, he gives the securities to the church and the church sells them, he is allowed to deduct the full market value of the gift and no tax is paid on the capital gain.

This form of stewardship is particularly helpful to farmers who give commodities instead of cash. For example: in a farm community in Kansas recently, the farmers paid their building fund pledges by taking loads of wheat to the elevators and selling them in the name of the church.

Thus the farmer was allowed the full amount of the sale as a gift deduction on his income tax report

Harold L. Herndon is a general representative for the Board of Church Extension of Disciples of Christ, 110 South Downey Avenue, Indianapolis 7, Indiana.

even though he was not required to enter the sale of the wheat as income. This situation is true, however, only if he sells the wheat in the name of the church. This form of stewardship actually affords the farmer a double deduction on his farm.

By taking advantage of these savings, the Christian is in no wise guilty of a tax dodge or tax evasion. The giver is simply taking advantage of existing tax laws and regulations.

The Government recognizes the right and the privilege of the Christian to make such gifts and this method should in no way detract from the sincerity of personal stewardship. It should instead, serve as an acceptable business-like way of providing even greater opportunities of financial service to the church.

Most people will find it both profitable to their church and to themselves to consult a competent tax authority about how best to make gifts to his church or religious organization.

To Mo. Pastorate

Claude Earl Wess, Jr., who was ordained to the Christian ministry at Wehrman Avenue Church, Cincinnati, Ohio, last December, has begun his ministry with Second Christian Church, Jefferson City, Mo.

Formerly a Baptist, Mr. Wess attended Lincoln University in Pennsylvania and is a graduate of Gammon Theological Seminary. Before coming to Jefferson City he met with the Commission on the Ministry of the Ohio Christian Missionary Society in connection with his ordination in Cincinnati.

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What Will You Do



"Where the Scriptures Speak ..."

by the Editor

March 15, 1959
Scripture: Mark 15:1-15.

THIS is one lesson which lends itself well to the discussion in Mr. Beckelhymer's column across the page, even without any elaboration of the text. This question is so forceful and direct that anyone who has had any connection with the teachings of Jesus has had to answer it, one way or the other.

First, we notice that the opposition to Jesus was reaching its climax. The various groups banded together and "held a consultation" (Mark 15:1), looking for a situation which would enable them to get rid of Jesus and suffer no blame from the people while doing it.

The relation between the Roman government and the Jewish religious courts seems to have been well understood, on both sides. Rome did not care to get into the religious problems of the Jewish people, so long as they did not cause trouble in public. However, in the recent decades, there had been revolutions and attempts at revolution, so Rome was not unaccustomed to such charges.

It is quite obvious that these chief priests, elders and scribes thought they were pretty clever. In proclaiming his Messiahship, Jesus had tried to explain the way in which he was the king of the Jews. The opposition would not have this interpretation. But they knew if they could get him to acknowledge this title in the presence of Pilate, this would be ground upon which Pilate might act. They already felt certain that Jesus was not going to fulfill their particular hopes for a Mes-

siah, and therefore they were willing to apply the title, "king of the Jews," to Jesus in the presence of Roman authority, hoping this would bring about his downfall.

Jesus refused to enter any further into discussion as to whether he was "the king of the Jews" (Verse 2). When Roman and Jew alike were thinking in earthly terms, our Lord could not get a hearing for teaching concerning his true kingship.

Pilate is one of the interesting characters of the New Testament. Books have been written about him, and every writer about the New Testament has to have some opinion about this man. We have a few things that he says and does in this incident and the knowledge of the Roman system; there are the true sources of information upon which we have to base our opinions of Pilate.

It seems to me that Pilate had no real moral interest in the case; he had nothing against Jesus, but his chief concern was to get the trouble settled and forget it. He prompted Jesus to defend himself by saying, "See how many charges they bring against you." (Verse 5.) And he "wondered" why Jesus did not answer.

Pilate uses the phrase, "King of the Jews" in an interesting way, two times. In discussing the custom of releasing a prisoner at the time of the Passover, it seems that Pilate really expected to release Jesus. The crowd cried for "Barabbas." (Verse 7.) We might think that this was the last person Pilate would be willing to release, inasmuch as he was guilty of murder during an attempt at insurrec-

tion. He was convinced that Jesus was not guilty of such a charge.

Pilate saw how the accusers hated the title of "King of the Jews," so Pilate said, "Do you want me to release for you the king of the Jews?" (Verse 9.) Neither Pilate nor the chief priests were interested in the title, but it was a good chance for Pilate to accuse the accusers somewhat.

Then, a little bit later, when the cry for Barabbas was taken up by the crowd, Pilate asked them, "What shall I do with the man whom you call the king of the Jews?" (Verse 12.) Notice that he puts in the phrase "whom you call." They did not call him the king of the Jews, so Pilate was having his little bit of irony.

The efforts of the chief priests prevailed. By the time Pilate asked his question of the crowd, "they shouted all the more 'Crucify him!'" (Verse 14.) When the crowd is stirred up there is little time for fair play. Pilate, "wishing to satisfy the crowd" now gave up all attempt at any kind of justice and released Barabbas.

These shouting people were the product of more than a thousand years of life under the law of Moses. They were expected to keep the details of the law but their moral and ethical lives were presumably guided by the great prophetic teachings of justice, mercy and humility.

The very fact that they had high hopes was one of the reasons they were here. But their hopes were not high enough, even so. They could not see beyond David's throne to the throne

with Jesus?



Meaning for Today

by Hunter Beckelhymer

of heaven of the Son and the Father. Vengeance is about the easiest reaction and it is often the quickest. When a person or a group are thwarted, they imagine that they will feel somewhat better if they do something mean in return for the imagined wrong that has been done to them. So it was at the Passover.

What will you do with Jesus?

The Scripture

Mark 15:1-15

1 And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate. 2 And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." 3 And the chief priests accused him of many things. 4 And Pilate again asked him, "Have you no answer to make? See how many charges they bring against you." 5 But Jesus made no further answer, so that Pilate wondered.

6 Now at the feast he used to release for them any one prisoner whom they asked. 7 And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. 8 And the crowd came up and began to ask Pilate to do as he was wont to do for them. 9 And he answered them, "Do you want me to release for you the King of the Jews?" 10 For he perceived that it was out of envy that the chief priests had delivered him up. 11 But the chief priests stirred up the crowd to have him release for them Barabbas instead. 12 And Pilate again said to them, "Then what shall I do with the man whom you call the King of the Jews?" 13 And they cried out again, "Crucify him." 14 And Pilate said to them, "Why, what evil has he done?" But they shouted all the more, "Crucify him." 15 So Pilate, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, he delivered him to be crucified.

JESUS said nothing in his own defense at his trial. He didn't need to. In the three years or so of his work, he had lived a life that spoke for itself.

There were rumors and false accusations and misconstructions of his words and deeds that might have been refuted in an orderly courtroom process. His accusers and the mob were not interested in conducting that kind of a trial. But over and above the false accusations leveled at him, Jesus had left a hard core of fact in word and deed that stood in the memory of many of those who were now clamoring for his blood.

Jesus was not mobbed for what he *didn't* say and what he *didn't* mean, but for what he *did* say and *did* mean. His accusers knew very well what Jesus really was, and they didn't like it.

But his work and teaching needed no external defense. Pilate and the mob did not sit in judgment upon Jesus. He stood in judgment upon them. That is what aroused their fury. The author of the Gospel of John, reflecting upon this situation later, stated the whole thing beautifully: "And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil." (3:19.)

It is so today. Jesus still stands. His life is there for all to see. Nothing that men can say about it can alter the fact of it. Men are still measured by their reaction to him. They are not measured by their opinions about this or that incident which is told of him, nor by their theo-

logical beliefs about him. But they are measured by their reaction to the totality of what he represents—by the essence of his life and message.

He is still the light of the world. He illuminates the motives of men. He reveals the height of their courage. He searches out the premises by which they think, and the values by which they live. He makes visible the full range of God's love. He points out unmistakably the bearing of God's will—the direction in which His purpose for men is moving. He has given us a glimpse of God's kingdom in which His will shall be done on earth as it is in heaven.

It is against that that all men are measured. It is by that that we are judged as surely as were Pilate and Caiaphas, Judas and the mob, the thieves beside Jesus on his cross and the Roman soldiers beneath it.

"Don't wait for the Last Judgment," says the main character in Albert Camus' novel *The Fall* (in another context). "Don't wait for the Last Judgment. It takes place every day." It happens in our relationship to the figure of Jesus, who still says nothing in his own defense because he doesn't need to. In sorrowful silence he sees us judge ourselves. Do we call for his blood? Do we wish him out of the way? Do we prefer Barabbas, the man of violent means? Do we bear him no malice, but go along with the heedless mob nonetheless? Or do we enthrone him in our thinking, our choosing, and our working.

"This is the judgment, that the light has come into the world."



THE LAMBS OF THE FLOCK

by Charles Westbrook

IN SOME churches the pastor has no ministry among the children because he takes the view that the Sunday church school will care for them.

Some pastors seem to say the Sunday school teacher is the spiritual adviser for these children, and that they have more important things to do. Are the lambs of the flock of no significance? Pastors, the lambs of today are the sheep of tomorrow. Dare you neglect them now?

In the life of a shepherd of sheep, the spring of the year when the lambs are born is a particular time, a time of greater labor. The lambs must be taught to eat, and given special care. When a baby is born into our families, we give it particular attention. We never expect a baby to eat strong meat, or to digest solid foods at first. We never expect a baby to know discretion, or to be able to guide himself aright, or take up the duties of a grown-up. Yet that is what some pastors are expecting of the children, the lambs of their flocks.

Jesus' disciples had this same idea, that the children were not important. They would have forbidden the children to come to the Master. But Jesus said, rebuking them, "Let the children come to me." The parents in that day wanted Jesus to lay his hands upon them, to touch the children, and to bless them.

The lambs of your flock are important. They are the church of tomorrow, and must be established in the faith. The Sunday church school is a big help in this. But there are times when nothing can substitute for the personal relationship between the pastor and the child.

We dare not underestimate impressionable children. Some small children were playing ball. It was a mixed group of boys and girls of eight to twelve years. But the boy acting as the umpire was known to cheat, favoring one side more than

the other. One day the pastor of some of the children stopped and was watching the proceedings, and saw some outlandish decisions made by the umpire.

When the other children recognized their pastor, they ran to him, asking him to come and be the umpire, making the statement, "Mr. Preacher, you said it was wrong to cheat, and to play unfair. Come be our umpire for a little while, will you? We know you won't cheat." He did. He spent some time with the lambs of his flock; and the result was an increase in the church and Sunday church school interest by the children and also by the adults. They saw that the pastor was interested in them.

In another church one of the choir members was absent for a couple of Sundays. Upon making inquiries, it was learned that the daughter in the family had decided not to go to Sunday church school any more. So, rather than force her against her will, the father and mother stayed home with the daughter. The girl's teacher had called, gaining no headway, and was given the reply that if the daughter wanted to attend services, the whole family would be present; if not, they would stay at home.

The pastor was one who recognized his duty to the lambs of the flock as well as the adults, and he called in the home. When he arrived, he found the mother gone; but the father asked him in. He said, "Jack, I came to see your daughter."

Jack replied, "I have done all I can to get her to come to Sunday school, but she refuses. You talk to her, Pastor."

He did. He talked to this eight-year-old about Sunday church school, in a clear and definite and understanding way. When she understood that she was important enough to be called on by her pastor, she decided Sunday church

school and the church were important, and that she was a definite part of them.

A man was asked to name one of the things he held to be a most sacred memory. He replied that on his birthdays, when he was a boy, his pastor had personally called in his home, counseling and praying for him.

These impressions last and make an indelible mark upon the hearts and minds of these lambs of the flock. As the scripture says, "He will gather the lambs in his arms." (Isaiah 40:11.) This is the duty, responsibility, and privilege of every pastor.

The pastor should not fail to acknowledge the children when he is calling in the home, including them in the conversation as well. The pastor should make it a practice to visit the Sunday church school and the individual departments regularly, arriving early enough that he may talk to the children as they gather. The pastor should visit the different children's activities, showing an interest in the individual members.

A little mite of three answered a knock on the door. Upon opening the door she saw her pastor standing there. She ran back into the house to her mother, calling, "Mother, Mother, come quick! God is standing at the door." Only the smallest children will make such a mistake as this. But she did recognize her pastor as a representative of God, and of Jesus Christ. The pastor is the representative of God to all, and especially to the lambs of the flock. They will be convinced of God's love and care and concern for them only if the pastor is concerned.

The work of the pastor, the undershepherd of the sheep, is to "gather the lambs in his arms," and "carry them in his bosom," carrying them upon his heart and ministering to them.



Certificate of Membership

A. C. Brooks Describes
New Publication

The new membership certificate published by Bethany Press is the answer to a pastor's prayer.

Edited by the Division of Church School Publications of the Christian Board of Publication, it fills one of the long-felt needs among pastors.

The loose and lethargic attitude toward church affiliation, evidenced in the great mass of detached church members, has been one of the cardinal weaknesses of the local and universal church.

Thousands of church members move from place to place and move everything but their church membership. A majority of transfers are by statement because often records are lost.

The new membership certificate promises to meet this problem in two of its important features called "My Conviction and My Commitment," and "Evidence of My Loyalty." Both of these statements of Christian faith have significant value for use in membership instruction classes, church school classes, mid-week forums and sermons.

They speak for themselves:

I believe in God. Therefore I resolve to serve him.

I have accepted Jesus as my Lord. Therefore I acknowledge my loyalty to him.

I believe in the church. Therefore I resolve to attend regularly. I have a conviction that all men are brothers. Therefore I resolve to serve them through my church. I have a conviction that my time, talent and abilities are given to me by God himself. Therefore I shall use them for the advancement of his kingdom on earth.

With God's Help I shall endeavor to

1. Attend the hour of worship every Sunday.
2. Attend a class in the church school regularly.
3. Accept some responsibility for service in my church.
4. Observe daily devotions, either alone or with my family.

5. Win other persons to Christ and the church.

6. Support my church financially.

The gold-leaf certificate of church membership is a tangible reminder of the "I do" answer to the minister's question: "Do you believe that Jesus is the Christ, the Son of the Living God, and do you take him as your personal Savior?"

The larger contribution of this membership booklet is in the area

of ecumenical fellowship. A local church is strong only as it conceives of itself as a part of the church universal. This is stressed on the certificate page that bears the name, date of baptism, city, state, name of church and minister. Two pages are devoted to a record of transfers and the last page carries appropriate Scripture references to the significance of the church as the body of Christ.

This is a welcome contribution.

"I Am a Protestant"

by J. Warren Hastings

He was blond, stood very erect, had a crewcut and blue eyes. He breathed energy. She was shy, petite, brunet, and beautiful. She spoke her own mind and yet leaned heavily on him.

"I am a Protestant and I tried to forget it and failed," he said. "Jane is an only child and for many years her mother and father were united with no church, though they were nominal Protestants.

"About ten years ago, when Jane was twelve, her mother was converted to Roman Catholicism and she took the whole family with her. Jane had attended a Protestant Sunday church school in a spasmodic sort of way during her early years and now, as a girl of twelve, she found herself being taken to a Roman Catholic church every week.

"When the subject of marriage came up, Jane and I talked the matter over with her mother. She said that I would have to become a Roman Catholic in order to marry her daughter, and I tried my utmost to be one. I have been brought up in a fine Disciples home and my mother and father are both officers in the church.

"I was told I would have to attend lectures by a priest and learn about the Roman Catholic church before I could become a member. I did so and I was very conscientious about what I was doing. Everything went along all right until

the third lecture when the priest remarked that all Protestants are heretics and that they should be condemned.

"I said to him, 'Would that mean that my mother and father are not righteous and good people?'

"'You heard what I said. All heretics should be condemned.'

"Then I blew my top. 'Let me tell you something,' I said. 'My mother and father are Godly people and they belong to a wonderful church—the First Christian church of ----- Everything my church taught me was for my own good and we did not condemn anyone.

"'In view of your attitude and the teaching of your church, I can never become a Roman Catholic. I am a Protestant.'

I looked at Jane who seemed to be worshipping him with her eyes as he spoke. "How do you feel about all of this, Jane?" I asked.

"I feel exactly like Bill feels. I will be most happy if you will unite us in marriage. My mother has said that she will never again speak to either of us if we have a Protestant minister perform our wedding. However, I know that she doesn't mean that. I hate to be the cause of friction in our family but I love Bill and he and I are anxious to have you marry us."

A few days later I performed the ceremony. I can still recall his words... "I am a Protestant."

"Called to His Purpose"
Selected as Theme

Denver Convention Plans Told

BY RALPH C. NEILL

INDIANAPOLIS, IND.—"Called to His Purpose" has been selected as the theme of the Denver International Convention Assembly, it has been announced here.

The Assembly, scheduled for August 28 to September 2, will be held in Denver's Municipal Auditorium.

The Denver meeting will feature the 1959-60 brotherhood emphasis on "Appraisal and Forecast," and the 150th anniversary of the writing of the "Declaration and Address" by Thomas Campbell.

A. C. Brooks, minister of Third Christian Church, Indianapolis, is chairman of the program committee.

Registration fees have been raised from \$3 to \$4 for adults, and from \$1.50 to \$2 for students, prior to the opening of the convention. During the Assembly adult registration will be \$5.

W. Harold Edds, Convention business manager, explains that the registration fee increase has resulted from rising costs over the last 13 years, during which time the fees have remained constant.

Keynote Speaker

Dr. John Paul Pack, minister, University Christian Church, Seattle, Wash., and president of the Convention, will deliver the keynote address at the opening session.

Christian Church ministers who will speak during the Denver Convention Assembly include: Jack V. Reeve, stewardship secretary, Unified Promotion; W. B. Blakemore, dean, The Disciples Divinity House of the University of Chicago; Frank F. Drowota, pastor, Woodmont Christian Church, Nashville, Tenn.; Howard C. Cole, pastor, Englewood Christian Church, Yakima, Wash.

Declaration and Address

Disciple scholars will deliver the morning lectures on aspects of the historic "Declaration and Address," which has its 150th anniversary this year. Lester G. McAllister, Bethany College, Bethany, West Virginia, Louis Cochran, Santa Monica, Calif., and Dwight E. Stevenson, The College of the Bible, Lexington, Ky., will deliver the lectures. J. Daniel Joyce, minister of Hanover Avenue

Christian Church, Richmond, Virginia, will moderate a panel discussion with the above lecturers.

Drama on Saturday

The Saturday evening session will be held at *Red Rock Theatre* near Denver, at which time Dr. Alfred Edyvean, Christian Theological Seminary, Indianapolis, Ind., and cast will present the religious drama: *Christ in the Concrete City*.

The annual Convention Communion Service will be held on Sunday, Aug. 30.

The Denver Convention will provide opportunity for fellowship periods with missionaries and other brotherhood leaders, forums dealing with the functional committees of the church, college and seminary luncheons, and programs planned for college and high school age young people.

Arrangements have been made to provide inexpensive housing for

youth of high school age at the Colorado Women's College and special programs are being planned for them.

Housing facilities in Denver will be adequate, with a high use of motels anticipated to handle families. Accommodations in downtown hotels, although not plentiful, will be available upon early reservation. Rooms in private homes are also available.

Descriptive materials will be provided all churches the week following Easter in preparation for an April 5 "kick-off" for registrations.

The Rocky Mountain host area—Colorado, Wyoming, New Mexico, Idaho and Montana—has accepted a registration goal of approximately 4,000.

Committees Working

INDIANAPOLIS, IND.—The role of resolutions at International Convention assemblies and steps toward restructuring the organization of the Brotherhood were considered here by two convention committees.

The committee discussing resolutions was chaired by Dr. Will Moore of The Divinity School of Drake University, Des Moines, Iowa, and Dr. Willard M. Wickizer, chairman of the division of home missions and Christian education for the United Society, chaired the other group.



—Denver Convention and Visitors Bureau

Youth Activities Klub
Popular at Thornton

Community Project Noted in Colorado

The Christian Church at Thornton, Colo., has received wide community favor through its sponsorship of its Youth Activities Klub (YAK).

"YAK" is operated for the benefit of Junior and senior high school students. It is a community recreation center. No specific religious guidance is given at the center although the rules are strictly adhered to: no smoking, no drinking, only one admission during the evening.

There is no admission charge of any kind and the money from the snack bar is put back into the center to buy new equipment. Pastor of the church, Thomas E. Wood, reports that the center has been popularly received. When the YAK was first opened last October 54 youngsters were on hand and the number has grown steadily. One night there was attendance of 170.

Mr. Wood feels that the manner in which the young people have taken to the YAK youth center shows the need for similar centers in various communities.

Thornton is a suburb of Denver with a population of about 11,000. The five-year-old community has not reached the point wherein it can provide youth activities.

As the Thornton Christian Church attempted to evaluate its program of youth in relationship to needs of the community, its attention was first called to the need for recreational facilities. That is how YAK came about.

Since the beginning of the center it has been widely hailed by civic officials and juvenile authorities.

The Thornton Christian Church is just three years old. It was established by the Denver Area Association of Christian Churches in January 1956. It has a present membership of nearly 200 in a community which is over 50 per cent Roman Catholic.

The church has taken the position that the usual limited use of church buildings is poor stewardship and thus the congregation has given nearly complete freedom of use for the entire plant.

Going to Britain?

The Churches of Christ Disciples Publishing Committee, Birmingham, England, has announced that visitors to Britain may have complimentary copies of the 1958 *Year Book of Churches of Christ* upon request to the following address: Churches of

Christ Publishing Committee, 20 Brighton Road, Birmingham 12, England.

The *Year Book* contains a list of churches in Britain and the names and addresses of the secretaries of each church.

At TCU

Career Conference

FORT WORTH—Some 1,400 seniors from more than 30 high schools of this North Texas area attended the sixth annual Citizenship and Career Conference to be held on the campus of Texas Christian University here Jan. 30.

Dr. W. Ballentine Henley, president of the College of Osteopathic Physicians and Surgeons in Los Angeles and a nationally famous speaker, addressed the group during the morning session.

Church Given \$10,000

MORGANTOWN, VA.—It has been announced that the will of the late David Campbell Garrison of this city contained a bequest of approximately \$10,000 to First Christian Church, Morgantown.

In addition, the proceeds of an insurance policy worth \$2,500 were left to the church, making a total bequest of \$12,500.

Mr. Garrison died Oct. 29, 1958. He was a charter member of the church which had been organized 60 years before. He had been an elder and a member of the board of trustees.

Hold Everything!

HOUSTON, TEX.—Ceremonies marking the placing of the cornerstone of the new one million dollar First Church here were held up momentarily.

Dr. John C. Knowles, pastor, reported that someone forgot to bring the cornerstone.

The news was reported through the wires of the Associated Press.

E. H. Kolbe Ordained

Edward H. Kolbe, a third-year student in Disciples Divinity House, was ordained to the Christian minis-

try Dec. 28, 1958, by the Heights Christian Church in Houston, Tex. Two "House" Alumni, Clarence Doss, minister of Heights Church, and Frank Mabree of the Texas Convention of Christian Churches, participated in the service. Mr. Kolbe is youth director at the St. Paul Community Church in Homewood, Ill., and expects to enter a pastorate after receiving his bachelor of divinity degree in June.

Memorable Service

CLARKSVILLE, TENN.—First Church, here, observed Youth Week on Jan. 25 when approximately 100 young people were responsible for the entire morning worship service. The service was broadcast over the local radio station WDXN. It was the first service to be held in the church's newly decorated sanctuary.

Pastor of the church is William J. Hadden, Jr.

\$105,000 Site

Hot Springs Plans

First Church, Hot Springs, Ark., has voted to move and to purchase 3.3 acres on the main thoroughfare of the city one mile from the heart of town. The church is presently located on a one-half acre triangular lot.

The new site will cost \$105,000.

Committed to a ministry to the downtown area, the church will now have room for adequate physical plant and parking for 200 cars.

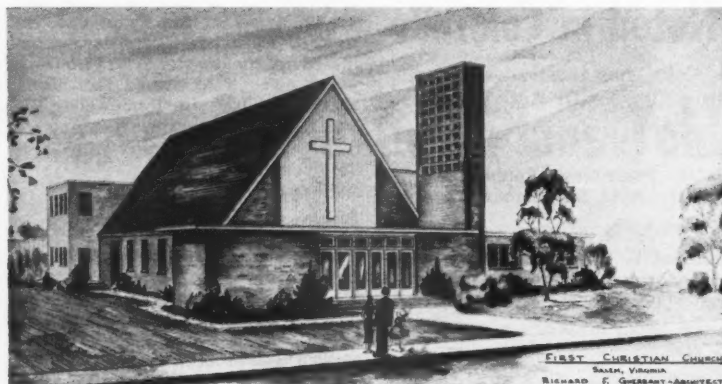
Additional property is available at the new location, and plans are to secure more ground as rapidly as possible. A \$400,000 building plan will be completed within seven years.

● Mr. and Mrs. Ralph Pollock of Nebo, Ill., assisted Bayne Driskill in visitation program with the church at Guthrie, Okla., followed with week of preaching by Pastor Wilfred Walker. Eighty-five responded on Decision Sunday—98 total on closing Sunday Jan. 18.

● Dr. and Mrs. John E. Ross, Congo missionaries, were speakers for a series of meetings at First Church, Portland, Ore., Jan. 24-28. Mrs. Ross is a living link missionary of the church.

● For the first time in the 14-year history of the Association of Christian Churches of the Denver area, a permanent Association office has been established. It is located in the Campbell-Stone Memorial Residence. The address: *The Association of Christian Churches, 1295 Race Street, Denver 6, Colo.*

Construction Under Way in Salem, Va.



SALEM, VIRGINIA—First Christian Church, here is beginning construction on its new sanctuary to replace an old structure which has been in use since 1891.

The new building will be the third unit of a long-range building program initiated in 1951. The first unit was completed in 1952 and provided an office for the church school, library, nursery, social hall, kitchen, three classrooms and auxiliary space.

A second unit was completed in 1954 and provided seven classrooms, Scout hall, heating plant and auxiliary space.

A feature of special interest in the erection of the first two units was the amount of labor and services contributed by members of the church. More than one hundred men of various trades and skills donated many hours of labor, effecting a saving of several thousand dollars in the cost of construction.

The present phase of construction, in addition to the sanctuary which will seat 452 people, will be the development of a basement area which will provide seven classrooms and two one-story rooms will be erected in front of the first educational building to provide a church office and a combination class and conference room.

First Church was formerly known as the South Salem Christian Church.

Texas Canvassing

Texas Christian churches of districts 11, 12 and 13 (Gulf Area) are participating in a simultaneous Every Member Canvass, under the direction of Julian E. Stuart, assistant secretary of Unified Promotion.

There will be three training centres—Bay City, Houston and Beaumont.

The project is under the joint

sponsorship of the Texas Board of Christian Churches, the Stewardship Committees of the three districts and Unified Promotion.

By Charles J. Betts

Architecture Course

EUGENE, ORE.—Charles J. Betts, consulting architect to the Board of Church Extension of Disciples of Christ, served as instructor for a special five-day credit course on Church Architecture beginning Jan. 19 at Northwest Christian College here.

The development of this special course and many of the study materials to be used during the course of instruction were prepared by Mr. Betts.

James Crain Honored

James A. Crain, who has retired as the executive director of the Joint Board of Christian Churches of Houston (Texas), was honored at a testimonial dinner held at First Church, Houston.

Born in Clarksville, Tex., Dr. Crain served for 25 years as head of the Department of Social Welfare of the United Christian Missionary Society, Indianapolis. Recently he was honored by the Council of Churches of Greater Houston for his contribution to Christian life in the area. He was president of the Council between 1955 and 1957.

In a message delivered at the testimonial dinner Dr. Crain declared that there is confusion and

frustration in a community when by its actions it says that education is secondary to prejudice and racial animosity.

He was critical of those who would close public schools rather than make them available to all children.

"All anti-integrationists are not cross-burners or bombers," he explained. "But the violent and criminal find stimulus in the utterances of many respectable people whose opposition to the United States Supreme Court ruling encourages resistance to law."

1000th Member

First Christian Church, Casper, Wyo., Frank Edmund See, pastor, recently welcomed its 1000th member.

This church has grown from less than 350 members in 1949 to its present membership of 1,020.

The pastor was recently elected to a second term as president of the Wyoming Council of Churches. This Council recently sponsored the annual Ministers' Convocation held in Casper when Edward Elson of the National Presbyterian Church, Washington, D. C. was the guest speaker.

Missions Highlight

HUNTSVILLE, TEXAS—In preparation for the annual school of missions at First Church, Huntsville, held Jan. 25 to Feb. 1, the church was visited by two missionaries.

John Horber from the Jamaica Field, brought two messages Jan. 4. On Jan. 11 the congregation heard two messages by Miss Ruth Musgrave, 40 years a missionary in the Belgian Congo. Miss Musgrave was the honored guest at an informal reception in the home of Mrs. Marjory Pitts Oliphint, president of CWF, who arranged the visitations of Mr. Horber and Miss Musgrave.

To Austin Post

David H. Clark is the new minister of education at the Hyde Park Church, Austin, Tex.

A native of Danville, Ind., he received a certificate of proficiency in accounting from Central Business College, Indianapolis, and in 1955 he received his bachelor of arts degree from Phillips University, Enid, Okla. He will receive the master of religious education degree from the Christian Theological Seminary, Indianapolis, in June of 1959.

During his college and seminary days he served with the First Church of Woodward, Okla., and the First Church of Martinsville, Ind.

News Capsules

● Hubert E. Sias has been officially installed as pastor of First Church, **Yakima, Wash.** The installation sermon was delivered by Earl Van Doren of Seattle, executive secretary of the Washington Christian Churches.

● West End Church, **Atlanta, Ga.**, dedicated its new building Jan. 4. Pastor of the church is George T. Pippin.

● First Church, **McCamey, Tex.**, dedicated its new \$70,000 church building toward the close of 1958.

● Bethany Church, **Odessa, Tex.**, dedicated its \$76,000 tri-unit plant in December. W. J. Mindel, pastor of First Church, Odessa, gave the dedicatory address.—WEEMS S. DYKES

● Redecoration of the sanctuary, Sunday church school rooms and exterior of First Church in **Girard, Ill.**, has been completed. The church was host to the Chi Rho section of the World Fellowship Youth Meet for West Central District Feb. 6-7. Eugene R. Lampert is the minister.

● Miss Elizabeth Ann Eunson of **Bloomsburg, Pa.**, has been employed as director of music and youth activities for First Church of Christ, East Liverpool, Ohio. She is the first person to fill that post for First Church.

● Don Spillers, Boy Scout who is a member of First Church, **Fort Dodge, Iowa**, was awarded the "God and Country Award" at a recent morning worship service. The presentation was made by Robert E. Brown, pastor.

● Frank A. Mullen YMCA executive of **Newark, Del.**, has been re-appointed to the National YMCA Committee on work with high school youth. A minister of the Christian Churches, he will represent Delaware as a delegate to the National Committee.

● Dr. Ellis B. Harris of **Colville, Wash.**, a Disciple, has been elected "honorary life member" of the Northwest Scientific Association. Dr. Harris has held several positions in the Association.

● Robert L. Shannon, a member of First Church, **Oak Ridge, Tenn.**, has been named chief of the Atomic Energy Commission's Technical Information Service Extension, with headquarters at Oak Ridge. Mr. Shannon has been working with the atomic energy program since 1946.

● Lloyd W. Newton, pastor of First Church, **Ogden, Utah**, for 14 years, has been elected president of the Utah Council of Churches and was installed at the annual meeting of the Council Jan. 12.

● Charles M. Watson, a retired Christian Church minister, and Mrs. Watson observed their 60th wedding anniversary Nov. 27. Married on Thanksgiving day in 1898, the couple came to Santa Monica in 1927 when Dr. Watson became minister of First Church, **Santa Monica, Calif.**

● Lakewood Church, **Waco, Tex.**, Luke Bolin, pastor, will soon begin construction on its education building which will cost \$113,837. The congregation now meets in a YMCA. Organized by 99 members in August, 1957, the church now has a membership of 267.

● A revival held at the Christian Church in **Weaubleau, Mo.**, resulted in 11 additions, 10 by baptism. The leader was J. R. Earson, pastor.

● Ross Avenue Church, **Tyler, Tex.**, recently voted to construct a two-story education and fellowship building. The church is a new congregation, organized in 1951. The pastor is Bernard S. Ramsey, who became minister in June of 1958, succeeding Thomas A. Plumbley.

● Christian church women of **Jasper County, Iowa**, have voted to form the Christian Women's Fellowship of Jasper County and plans have been made to have annual meetings each fall. The decision was reached when 113 women were present at

the "Guest Day" program late in the fall.

● First Church, **Chanute, Kan.**, received 23 new members Dec. 7, twelve by confession and baptism, as a result of a state-wide program of evangelism sponsored by the Kansas Christian Missionary Society. There was a total of 31 additions during the campaign.

● A \$35,400 grant from the Maurice and Laura Falk Foundation in Pittsburgh to Bethany College, **Bethany, W. Va.**, will make possible a new program in political science at the West Virginia school, President Perry Epler Gresham has announced.

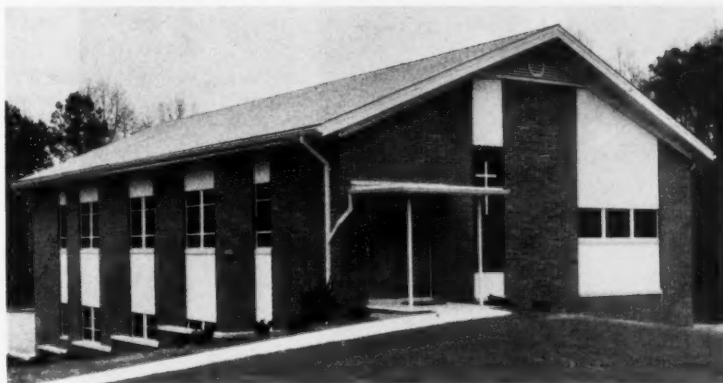
● First Church, **Coleman, Tex.**, stressed churchmanship during its observance of Youth Week. Guest speaker for the service which began Youth Week was John T. Horber, missionary to Jamaica who is doing special graduate work at Texas Christian University, Fort Worth.

Pastor of the church is Harry E. Curl.

● A series of revival meetings conducted at First Church, **Falls City, Neb.**, has resulted in 29 additions, according to a report from H. E. Cunningham, pastor. The evangelists were Mr. and Mrs. Lawrence Carty.

● The Christian Church at **Hookerton, N. C.**, recently suffered the loss, by death, of several members. Among these were: Mrs. Ester Earl Hardy Tucker, who died Nov. 24; Lewis Henry Stocks, Sr., who died Dec. 10; and Mrs. May Faircloth Dixon, who died Dec. 24.

First Unit at Raleigh, North Carolina



Lewis P. Watson

This is the first unit of the Sunset Hills Church, **Raleigh, N. C.**, a structure which provides a two-and-one-half-year-old congregation with five church school rooms, a minister's study, a kitchen and a social hall which doubles for a sanctuary seating 240. The basic design was furnished by Charles Betts of the Board of Church Extension and completed and furnished at a cost of \$65,000. The pastor is Frank Leggett, Jr.

Jamaica—on the brink of expansion

by Robert H. McNeill

This article captures a reporter's view of the significant mission field of Jamaica. Robert H. McNeill is

a public relations executive for the United Christian Missionary Society. As Director of Interpretation he writes and edits materials to tell the story of Disciples missions and Christian education activities. In May of last year he

participated in the centenary celebrations at Kingston, Jamaica, marking one hundred years of Disciples work on the island. McNeill is a journalist and received his B.A. degree in government and journalism from Indiana University.



—Black Star Photo

I TOOK a ride on a bamboo raft a few miles down the Rio Grande River in Jamaica when I visited the Caribbean last spring.

The beautiful tropical scenery glided past in a dazzling array of colors and variety of foliage. It was a two-hour ride—smooth and safe, thanks to an expert pole-wielding Jamaican raftsmen. The raft passed through the rapids, around curves and past boulders.

I took other rides in Jamaica. Along with 25 other Disciples men and women (from 16 U.S. churches in nine states) on a chartered bus which was strong and "sure-footed." True to customs based on 300 years of British tradition, the bus had right-hand steering wheel and kept to the left on the roads.

We made trips over the eastern part of the island to visit some of our rural churches. One trip took us 15 miles on the map, but it was

25 miles over the narrow roads. There was an unending succession of what I call "deaf, dumb and blind" curves. The driver carefully blew his horn for each curve and kept a keen ear straining for the horn of another vehicle. There were no head-on collisions; a few sudden stops and abrupt wheelings accounted for this.

The "15-mile" trip required about two hours, but don't blame the Jamaicans. The island is jammed full of mountains—almost back to back—some rising as high as 7,400 feet.

Rural people usually walk to their churches. Rural pastors, most of whom have some college and seminary training, usually have charge of from two to four small congregations. They ride from place to place by horseback up and down the hills or drive the long way around by auto. Few rural church people have autos, so that attendance at district or island-wide conventions is virtually impossible—except when trucks or busses are especially hired for a group.

My love for singing made my feel completely at home with the church-going Jamaicans.

Congregational singing of the Jamaican Disciple churches was so inspiring that I felt that I belonged there rather than with our "no-sing" congregations back in the States. Some choirs, soloists and the unity



2.



male chorus of Kingston were outstanding, downright thrilling!

★ ★ ★

I met four of the heroic pioneers among the Jamaican pastors—Brothers Tom Lawrence (a young 93 years old), E. A. Edwards, C. S. Shirley and E. W. Hunt. Meeting them, observing their faith, communicated their deep penetration of Christianity.

I met the first Jamaican field secretary, Herbert S. Shirley, who, by the way, took seminary work at the Divinity School of Drake University. I also met the principal of Oberlin high school, C. A. Robertson; the first director of Christian education and now assistant principal at Oberlin, Miss Gladys M. Harrison; and the association treasurer and bookstore manager, Horace McKay. I met many of the trained active pastors, such as N. M. Townsend, S. S. Goldson, I. A. Dunkley, C. H. Morris, Windsor Hart and Richmond Nelson. I met fine laymen from the central committee such as F. A. Hardie, W. I. Pringle, W. R. Clarke and S. Dobson.

I met many of the developing leaders, including full-time lay workers, an "intern" minister, and six student ministers.

★ ★ ★

Miss Agnes Henderson of Oklahoma provided us with the results of her survey of the women's work in Jamaica. She had spent months in the survey and had visited the island on several occasions.

She sees three points of difficulty. The large amount of illiteracy means that only a few hundred Disciples women are sufficiently educated to read intelligently. (Only about 40 per cent of all women in the island can read.) Some of the partly educated who lack access to libraries and reading materials have slipped back into illiteracy.

Perhaps most of the uneducated are superstitious, she said. Even though they may be Christian in name, some still believe in magic evil spirits. Some who can quote a lot of verses of Scripture do not have much knowledge of it; nor do they hold an adequate idea of God. Religious interpretations are often only vaguely associated with real day-by-day living.

The concubinage situation is such that 65 per cent or more of all Jamaican children are born out of wedlock. Indications are that the illegitimacy rate follows the economic level. Improvements are being realized.

Miss Henderson notes other improvements. A "new day" dawning in Jamaica—greater political autonomy, more emphasis on education, almost doubled average income in five years and a kind of

religious revival. A good literacy program (including adults, of course) is being started and promises much help.

A Christian Women's Fellowship program is being renewed or started where as many as eight or ten educated women are found in a church. A beginning is being made in developing study material suited to their abilities and needs.

★ ★ ★

The central committee (with the help of the field secretary, treasurer and the missionaries) transacts business, handles financing, does ministerial placement, and oversees the general development of the churches.

This committee has eight standing committees. A Unified Budget is maintained. Churches contribute monthly a set amount for association causes: Oberlin high school, the Union Theological seminary, radio broadcasting, Christian literature, administration, missions and church extension. A "Central Salary Plan" is a fund to which churches contribute definite accepted amounts each month to support the ministry. A church does not pay its minister directly, but through the "pooling."

★ ★ ★

Jamaican church leaders said at the Centennial that the glories of the past belong to God; the opportunities of the present are in "our hands"; and the hopes of the future "urge us onward."

They said that they are looking to a true church union in the island—not a promoted or forced amalgamation but true to the spirit of the New Testament. They are working expectantly, hoping to feel a wave of new evangelism surging in their hearts. They expect to double the number of churches in five years, pushing the membership to 10,000.

★ ★ ★

A call for new understanding was issued by Robert G. Nelson in his new book, *Disciples of Christ in Jamaica, 1858-1958* (Bethany Press). He feels that Jamaican churches must learn immediately to depend upon their own pastors, must recruit and train pastors and other leaders and must provide more financial support.

Mr. Nelson suggests a radically changed role for the missionary. One of the missionary's main tasks will be recruitment and training of Jamaican leadership. Another is serving in interdenominational or ecumenical channels to help provide a more conducive climate for Protestant growth in the island.

Christian churches (Disciples) of the mainland (U.S.), he said, need to
(Continued on page 28.)



3.

1. The Jamaican mother and baby tell a story of wholesome Christian family life, a living parable in a land where even today more babies are born out of wedlock than in it.

2. Mrs. Norman W. Manley, "first lady" of Jamaica (wife of the island's Chief Minister), unveils a plaque at the site of the first Christian chapel in Kingston. Assisting her in the ceremony was Herbert S. Shirley, the first Jamaican to be field secretary of Disciple churches there.

3. Autos, scarce in the hills, travel down the "wrong" (left) side of the streets and roads of the island, but much of the capital city (Kingston) is fully mechanized with modern industrial and commercial facilities.

BOOKS RECEIVED

Jesus Was Their Friend. By Zelpha Henderson. The Warner Press. 64 pages. \$1.95.

Common Sense in Marriage. By Herbert A. Streeter. The Warner Press. 128 pages. \$2.50.

That Church in Your Life. By Rolla O. Swisher. The Warner Press. 96 pages. \$2.25 (Cloth).

The Absolute Being. By Jorge Tallet. Philosophical Library. 74 pages. \$3.

Issues Before the Thirteenth General Assembly. International Conciliation, Carnegie Endowment for International Peace Article. By Anne Winslow. Columbia University Press. 192 pages. 25¢ (Paper).

Nashville As a World Religious Center. By James M. Carty, Jr. Cullom and Ghernter Company. 24 pages. Distributed free of charge by publisher, 600 Twenty-First Avenue, North, Nashville 4, Tennessee.

Daily Meditations on the Seven Last Words. By G. Ernest Thomas. Abingdon Press. 143 pages. \$2.

The Sword of the Spirit. By Grace Lynn Platt. Vantage Press, Inc. 66 pages. \$2.50.

Whither. By Jack Hyde. Exposition Press. 301 pages. \$4.50.

I Believe in Immortality. By John Sutherland Bonnell. Abingdon Press. 96 pages. \$1.25.

Discovering Love. By Lance Webb. Abingdon Press. 176 pages. \$3.

Your Vocational Adventure. By Jesse C. Burt. Abingdon Press. 203 pages. \$2.95.

Concise Dictionary of Judaism. By Dagobert D. Runes. Philosophical Library, Inc. 237 pages. \$5.

Report of Arden House Conference on Disarmament. 49 pages. Up to 100 copies free on request to Committee for World Development and World Disarmament, 345 East 46th Street, New York 17, N. Y., or Post War World Council, 112 East 19th Street, New York 3, N. Y.

Christ and Modern Woman. By Argye Briggs. William B. Eerdmans Publishing Company. 153 pages. \$2.50.

The Beginning and Success of Christian Faith. Compiled by Emmanuel Gauthier. Vantage Press, Inc. 195 pages. \$3.75.

Nancy and the Unhappy Lion. By Matthew Howard. T. S. Denison and Company. 31 pages. \$2.50.

Jonathan and the Octopus. By Celeste K. Foster. T. S. Denison and Company. 33 pages. \$2.50.

Mary Ponders. By Thornton B. Penfield, Jr. Christopher Publishing House. 31 pages. \$2.

Meeting God Through the Best-Loved Chapters in the Bible. By G. Ernest Thomas. The Upper Room. 32 pages. 15¢, 8 for \$1. (Paper)

Meeting God Through Isaiah. By J. Philip Hyatt. The Upper Room. 32 pages. 15¢, 8 for \$1. (Paper)

The Cause of World War Three. By C. Wright Mills. Simon and Schuster, Inc. 174 pages. \$1.50 (Paper), \$3.50, (Cloth).

Men Who Faced the Cross. By William J. Siegel. Augustana Book Concern. 84 pages. \$2.

Across the Night: Adventures in the Supernatural. By J. E. Jacoby. Philosophical Library, Inc. 110 pages. \$3.75.

Great Sermons of the World. By Clarence E. Macartney. Baker Book House. 454 pages. \$4.95.

The Sign of the Cross. By O. P. Kretzmann. Concordia Publishing House. 86 pages. \$1.25.

The Bible Reading Guide. By Henry Young. The Wartburg Press. 96 pages. \$1. (Paper).

Thus It Behoved Christ to Suffer. By David A. Wolber. The Wartburg Press. 24 pages. 25¢ (Paper).

Cancer, Communism & Christ. By Z. Buford Randall. Greenwich Book Publishers. 221 pages. \$3.50.

Preaching the Resurrection. Edited by Alton M. Motter. Muhlenberg Press. 186 pages. \$2.25.

Out of the Depths. By Edward A. G. Hermann. The Christian Education Press. 53 pages. \$1.50.

The Slow of Heart. By Matthew M. Warren. Harper and Brothers. 124 pages. \$2.

Invitation to Theology. By Allen O. Miller. The Christian Education Press. 278 pages. \$4.

Brotherhood News

Louis Cochran Speaker

L A Anniversary

The 15th anniversary of the Westchester Christian Church, Los Angeles, was observed Jan. 11, when over 1,200 persons participated in the services.

Dr. Louis Cochran, member of the Westwood Hills Church and author of *The Fool of God*, was guest



Louis Cochran

speaker at the evening celebration. Choosing as his topic, "Alexander Campbell and Christian Unity," Dr. Cochran traced the efforts of Disciples toward Christian unity in their formative years.

The 11:00 A.M. service on Sunday morning was televised in its entirety over Channel 11 in the Southern California area. The anniversary sermon by Thomas J. Gibbs, Jr., pastor, was entitled, "When Faith Forgets Its Fears."

At the end of a decade and a half the Westchester Church has taken its place among the top ten cooperative churches in Southern California in membership, total giving and missionary giving. Church property is valued at over a half million dollars and plans are now being made to complete the physical plant of the church with the addition of more youth educational and recreational facilities.

Begun as the first Protestant Church in a wartime housing development the Westchester Church

has provided facilities for the beginning of four other churches in the area including the Presbyterian, Mormon, and a Jewish group. At present, its facilities are being used by some 15 outside community organizations.

La Hermosa Study

La Hermosa Church of New York City was the subject of study in the second session of the annual Family Adventure Series of the Danbury, Conn., Church of Christ, Disciples.

Apolonio Melecio, pastor, and nine of his Church members visited the Danbury Church and told the story in message, pictures and song. It was a notable occasion and has inspired the Danbury folks to promise solid support to their Puerto Rican friends.

On a preceding Sunday the Link Missionary, Richard Carlson of Thailand, was the speaker. On the concluding evening the Herbert Reynolds family of the Philippines presented the program, with father, mother and three children each taking part.

Besides these features of the Assembly period, the Family Adventure Series offers graded classes in mission studies, a worship period and a fellowship hour around the tables. George W. Morris is minister of the Danbury Church.—GEORGE W. MORRIS

Indianapolis Orientation

INDIANAPOLIS, IND.—A group of about 60 ministers and ministers' wives visited headquarters of agencies of the Christian Churches here Jan. 12-13.

The orientation conference centered around the Missions Building, where many of the agencies have national headquarters.

An annual event, the conference acquaints ministers with the cooperative enterprises of their brotherhood as a whole. It is sponsored by Unified Promotion, the churches' fund-raising organization.

Chaplain for the two-day course was Joseph G. Wick, pastor of the First Church of Lafayette, Ind.

Disciple agencies sponsoring the conference with Unified Promotion include the International Convention, the Board of Higher Education, Board of Church Extension, Council on Christian Unity, the United Christian Missionary Society, the Disciples of Christ Historical Society, Pension Fund, National City Christian Church, Christian Board of Publication, and *World Call*, the international magazine of the Christian Churches.

You have heard someone say,
"There's nothing to it,"
But don't for a minute believe it.

TEACHING A CLASS

There's something to it! by B. Chambers

IF YOU have ever been asked to teach a Sunday church school class you probably have heard that old familiar response to your hesitation and lack of confidence in yourself as a prospective teacher.

"Oh, yes you can! There's really nothing to it."

Whether you are daily employed, or a housewife caught in the mad whirl of living you might then have replied that you actually did not have the time. Next, in all probabilities, came that statement's twin.

"It doesn't take much time!"

On the strength of that assurance many well-meaning persons do accept, and thereafter spend a few minutes each Saturday evening reading over the next morning's lesson.

But let's face it! There is something to it, all right, and it *does* take time.

A good teacher prepares her background by learning about the times, customs, and the country of the lesson story. She looks up additional related scripture, and makes notes. Either mentally or on paper she outlines her entire Sunday morning. The knowing teacher skims weeks ahead so she might be collecting such helps as maps, records, or

an appropriate story, or engage in advance an authority on the locality or subject being studied.

The alert teacher is never far away from her teaching job. She is always wide-awake to such helps as pictures, curios, and visual aids to minimize monotonous lecturing. Depending on her pupils' ages she works into the lesson such activities as dramatization, clay modeling, and painting, carefully linking them to the lesson.

The informed teacher knows that such diversified activities which appeal to the child's sense of sight, feel, and hearing make a more lasting impression than talk. She changes activities often because the child's attention span is short.

Certainly no modern busy person has time to do all these things weekly, but a superior teacher becomes familiar with them, rotating activities to avoid the rut of monotony.

An experienced teacher is sure, having tried out new activities first at home. Although creative activities in religious education is a relatively new medium it is now recognized as a valuable one by nearly all denominations.

A successful teacher makes church school so interesting that a child enjoys attending. Granted,

that during the period in which creative projects are most successful the child's attendance is largely in the hands of his parents, anyway. If he has such fun when he goes, how much easier to get him there!

The skilled teacher does not read the story; she tells it, talking slowly, softly, and with expression. The wise teacher directs, rather than monopolizes the discussion by questioning to draw out the child's ideas.

A conscientious teacher sets a good example. She works on her own short-comings by refraining from practices opposed by her and her conscience. She teaches love by her actions, which are more powerful than her words. The best teacher is close to God. How can a stranger to prayer teach little ones to pray? Religion is not taught; it is imparted. A serious teacher determines what the lesson is to convey; its essence; its very germ. She is a tool; a means of bringing God to the child.

Yes, there is plenty of work and time involved in being a good Sunday church school teacher, and don't let anyone tell you differently. One's pay-check of spiritual satisfaction, however, is more than adequate.



"You Are What You Read"

Revised Edition

The Disciples of Christ: A History. By Winfred Ernest Garrison and Alfred T. DeGroot. The Bethany Press. 592 pages. \$6.

After exactly ten years as the authority in its field, this book now appears in revised form. It is just a half-century since the appearance of W. T. Moore's comprehensive history, and it is fitting that this current revision should appear at such a time.

The writer had the privilege of reading the original manuscripts and also worked on the page proofs during the early years of his work as a seminary professor of church history. Our conviction that this would prove to be the standard reference book on nearly all matters of historical record and often on matters of interpretation has proved to be true.

Details about membership, the missionary and educational work of the church and other matters, have been brought up to date.

One helpful thing for the general reader is the first chapter, which attempts to trace church history from New Testament times. The writing is historical and not apologetic. The authors do not hurry over eighteen centuries of history to get at the true beginning of church history.

The interpretation of the writers shows through on every page, as we would expect. However, the list of people to whom the manuscript was submitted would indicate that there would have been little chance for the authors to misrepresent history and not be called for it.

Although we have referred to this book as a reference history, it is very readable, and any person interested in the background of the church at all could sit down and enjoy going through it. Certainly, every minister has to have it, and every church library should have it.—H. E. S.

Elective Unit

Understanding the Bible. By Iris Ferren. Christian Board of Publication. Teacher's Quarterly, 143 pages.

\$1. Pupil's Quarterly, 143 pages. 75c. Pupil's Classbook, 40 pages. 25c.

How would you go about writing a book about the Bible that would be attractive and meaningful for youth in our time? Iris Ferren, who is with the Department of Religious Education of the United Christian Missionary Society, has done it in story form, beginning with a live situation. Jim Atkinson, a high-spirited high school youth is faced with the accidental death of his best friend and neighbor, Bruce Brown.

Why did this have to happen to Bruce, of all people? The author has proceeded to provide an answer through the experiences of Jim, his girl friend, his pastor, his parents and other friends. The story is a good one, written well and with enough suspense to keep you reading.

Some parts of the story may seem somewhat "untypical" of modern young people. Jim seems more interested in his project of studying and writing about the Bible than he does in seeing Jane, his "steady." Also, Jim Atkinson, though supposedly an average, athletic teenager, is obviously not average, but gifted.

However, Miss Ferren has put a "meaty" sampling of the Bible's great truths before our youth in a competent way. She has given them a valuable and inspiring introduction to what the Bible *can* mean for them as well as what it comes to mean to Jim Atkinson.—MARCUS D. BRYANT

Sermons on Genesis

Sermons on Genesis. By Harold A. Bosley. Harper and Brothers. 206 pages. \$3.75.

This book is by the pastor of the First Methodist Church in Evanston, Illinois. The pulpit of that church became known as one of the great "preaching stations" in this country under the late Ernest Fremont Tittle. His successor is an outstanding liberal preacher, noted especially as a social liberal.

The author's procedure is to discuss briefly a passage or text from the Book of Genesis, in the light of

modern critical scholarship, and then expound it with a view to modern problems and issues. For example, the sermon on "Cain and Abel: The Cause and Cost of Conflict" speaks of America's Cain-like attitude toward Russia as a result of the launching of Sputnik I, with all our anger, suspicion, and jealousy.

Lot is presented as the man who wanted things easy, whimsically described as "the man in the Bible who inspires those ads that urge us to 'relax, take it easy,' find the easy way, and avoid anything that is hard and exacting" (p. 52).

The author is well informed on the results of modern Biblical scholarship, and succeeds well in bringing to bear on modern life the insights of one of the most important books of the Bible.—J. PHILIP HYATT

—JAMAICA

(Continued from page 25.)

live up to the responsibilities placed upon them by virtue of the investment of lives and money in the missionary cause in Jamaica. Churches must understand the continued (or increased) need for funds though most of the administrative work is passed over from a missionary to a national leadership—as long as poverty continues to plague the masses and until salaries of Jamaican church leaders are more nearly commensurate with their educational requirements and family and professional needs.

★ ★ ★

Floating down the Rio on a raft is not bad for recreation, but. . .

Bauxite (aluminum ore) and gypsum are being mined in large quantities in Jamaica—foreshadowing more economic opportunities. A new West Indies Federation is now in power, new political and social service opportunities are in evidence as the new government pattern evolves.

Will we be content with the old patterns in missions? Will we just "float along"? Or will we rise to the new day and a new partnership of witness in Christ's name?

—STUDY PROGRAMS

(Continued from page 6.)

dom of enquiry, so that its work "cannot be made subject to the consideration and approval of the agencies creating it, nor can these agencies become accountable for its conclusions."

This Panel of Scholars has been at work for more than two years and, in accordance with its given task, has begun a series of studies (to be released eventually in corporate or individual writings) which undertake to re-examine the whole theological position of the Disciples movement. The purpose is not to develop a "systematic theological document" but to lift up basic and traditional convictions and interpret their nature and meaning for Disciples today both as individuals and churches, as well as to understand what is their continuing contribution within the ecumenical scene.

The first area chosen for thorough investigation arises out of the original Disciple slogan "No creed but Christ" and already a number of documents have been written by individual members

of the panel and discussed by the whole under the general theme "The place of Jesus Christ in the life of the Church."

It is hoped that the churches at large will make a serious and intensive effort at self-examination and renewed self-consciousness as the study papers and comments of panel members become available. Already more than fifty ministers have agreed to conduct such study conferences in the congregations they serve.

Out of this theological stirring can come nothing but good for Disciples of Christ. It is high time we returned to the self-understanding of our first fathers in the faith and were able to give a cogent reason for the faith that is in us. Only by this path can we hope to bear true witness to the Christ we exalt as above all creed and ecclesiastical institution, to demonstrate in our organization and activities the living quality of our faith and to carry that witness, humbly yet with conviction into the discussions for a united church for which we have so long worked and prayed.

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ENJOY YOUR CHILDREN

by Lucille E. Hein

Recreation and activity ideas for 7-to-12-year-olds. Parents and adults who work with children will find here a guide to making relationships happier for the child—and for themselves. Illustrated.

\$3.50

YOUR VOCATIONAL ADVENTURE

by Jesse C. Burt

This book will acquaint high school and first year college-age youth with present-day job opportunities and will help them understand the importance of making the right vocational choice.

Cloth, \$2.95; paper, \$1.65

IN ALL LOVE AND HONOR

by Scudder M. Parker

An autobiography of a marriage—the story of a couple who rejected the "rat race" of urban living to build a richer life in the unfamiliar world of a Vermont farm. Those who enjoyed reading about the Parker family in the *Ladies' Home Journal* will enjoy this story as well.

\$2.95

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—Alexander Campbell



Letters . . .

Questions Questionnaire

Editor, *The CE-FR*:

I just received a questionnaire from a "Committee of One Million" in New York City asking me to express my opinion as a minister in regard to the question of United States relations with Communist China. The enclosures accompanying the questionnaire gave strong indication as to how this committee feels that I should "vote."

It is clear that this committee does not agree with the recommendations of the Fifth World Order Study Conference recently held in Cleveland. There is a not-so-subtle implication that the test of a patriotic American and a loyal Christian comes in opposing any change of diplomatic status with Red China.

I want you to know that I appreciated your fine editorial in the December 22, 1958, issue of *The Christian-Evangelist*.

My response to this committee was: "In registering my opinion in favor of diplomatic recognition of Communist China by the United States and admission of Communist China to the United Nations I am not endorsing Communism nor commending any of the inhumane and unchristian deeds of the Red regime in recent years. Can we not lead the way in showing Red China how she can become a responsible part of a world working for peace? As a Christian I see the half-billion people of China as children of God with whom we must live and work for world peace and brotherhood!"—JOHN D. TREFZGER, Bloomington, Ill.

Constructive Contribution

Editor, *The CE-FR*:

My response to the "Committee of One Million" was in part as follows:

Gentlemen: I received your literature with reference to the question about Communist China and its relation to the United Nations, etc. I am of the strong opinion that it is premature to make a settled decision upon the matter being considered. The National Council Meeting was merely a World Order Study Conference and I feel that you have overlooked the fact that this study

is to be made available to all the churches for their further consideration before any final decision is made on these matters.

There are too many factors involved to be able to afford a hasty decision. I have been reading the articles and editorials in *The Christian-Evangelist* relative to this conference and feel that you are overlooking some of the facts. Wait for six months or a year from now after the study has been made available to all the churches for their consideration and I will be able to reply what my answer shall be.

It does not seem to me that it is fair to make a wholesale condemnation of the National Council at this time merely because it has proposed such a study conference resulting in certain statements which are still subject to further study. I feel that the reactionary and even radical action of your committee is not going to accomplish very much constructive good. I feel quite sure that Ike and the State Department of our nation are not going to take any hasty action on these matters merely because the National Council announces something of the thinking of its members during this Study Conference as the basis for more and continued study on the part of churches far and wide.

I would counsel you to get into the study when the time comes and make your own constructive contribution at that time.—LLOYD M. BALFOUR, Boise, Idaho

Returns Copy

Editor, *The CE-FR*:

In response to a recent letter to the editor in the Dec. 29, 1958, issue which claimed, "It is too late to do anything about the *Post*" and liquor advertising, let me say that I disagree. . . .

Personally speaking, I have written no fewer than half a dozen letters of protest to the editors, spaced over the past few months, including copies of their liquor ads which I said I didn't want. Editors of magazines are naturally sensitive to the thinking of their readers. Suppose every reader of *The Christian Evangelist-Front Rank* would get a letter of protest off to the

Saturday Evening Post, at Independence Square, Philadelphia, 5, Pa., what do you think would happen?

Personally, I'm not ready to give up yet and say, "It's too late to do anything." In fact, I'm getting another letter ready for the *Post* at this moment. Come, join me!—RAYMOND GAYLORD, Grand Rapids, Mich.

School Standards

Editor, *The CE-FR*:

May I express an opinion on your comment on a letter (*C-E*, Dec. 15) which you head "Independent"?

You express concern for the acute problem that is going to be upon us when more graduates from non-accredited schools see the need for training in accredited graduate seminaries.

My opinion is that graduate seminaries are going to have to change (not lower) their standards to make room for these graduates. Non-accredited schools now seeking accreditation can not do so now without lowering their standards.

For example, one such school could be accredited by establishing an inferior science department which could not begin to compare to the science department of the State University across the street, where its students are required to attend before they are granted certain degrees.

My further opinion is that if graduate seminary standards do not change to allow admittance from the non-accredited Bible College that graduate schools will be established that will. The standards of these schools will not be lower but different. In fact it is already happening.—EARL F. DOWNING, Sweet Home, Ore.

EDITOR'S COMMENT: As stated earlier, schools like the one cited have no trouble getting students admitted to graduate seminaries now. If low-standard training schools lower the disciplines still more by setting up self-styled graduate schools, that is their free privilege. But those who care will not be misled into following suit, leaving no place at all for academic study transferable anywhere.

RELAX . . .

Old Acquaintances

"How do you meet so many expenses?"

"My wife introduces them to me."

Dangerous Dan McCrobe

A bunch of germs were hitting it up in the bronchial saloon; two bugs in the edge of the larynx were jazzing a ragtime tune. Back in the teeth, in a solo game, sat dangerous Ack-Kerchoo; and watching his pulse was his light of love, the lady who's known as Flu.

—Sunshine

Not So Dumb

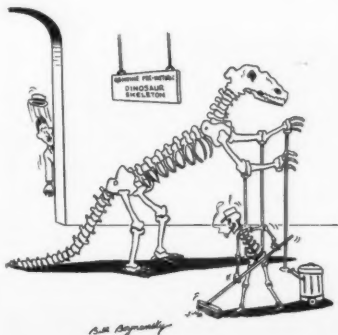
Today's kids aren't so dumb about science. Give one of them the "Twinkle, twinkle, little star" routine and he'll come back with the spectrographic analysis of its chemical composition.

Tight Schedule

While his mother waited in the car, a little boy raced up to the movie box office and asked, "What time is the show over three times?"

Women keep their powder dry when hunting,
They dampen it with tears when trapping.

Noel Wical in QUOTE



Study Materials

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Twelve programs for general CWF meetings, including worship and service suggestions. 93A550, \$1.50

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Six programs describing the work of our brotherhood in the many fields at home and abroad. 93A239, \$1.00

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: *How can spiritual growth be measured? In agricultural experiments we can use check plots to measure the benefits of the treatments applied to the other plots. In church work we can count members at the end of the year and determine the gain but this is not a full criterion of the good accomplished. The congregation has presumably grown in understanding and in practice of the Christian life. Is there any way to express this gain?*

ANSWER: Not often do I reveal anything about the source of the questions that come to me. When this letter came to my desk I read it without even noting the signature. When I saw the name I recognized it as belonging to a valued friend of mine who is a university professor.

Knowing his abilities I would like to appoint him and his good wife as a committee to work out a "spiritual I.Q." test. Then I will issue an edict requiring every church member to take the test annually. Unless the test shows some spiritual growth that member would be put on probation for six months. Of course my edicts are never taken very seriously!

Unless there is evidence of spiritual growth, a church becomes little more than an esoteric club. When there is evidence of continued growth that church becomes truly "A Colony of Heaven."

The question deals with measurements. I wish I could tell my agriculturalist friend just where he could find such norms as would enable him to come

before the congregation at the annual meeting and report: "By use of our new system of weights and measurements we find that during the past year our church has learned how to throw its weight against the sins of our city and in behalf of social justice. We also discover that our measurements in world outreach finds expression not merely in larger benevolent giving but in our undergirding prayer and concern for the peoples of all nations."

During my days on the farm the only measurements we had for the corn was to see if it was "knee high by the Fourth of July," and a little later try to find an ear of corn that was longer than the one our neighbor had tied to his gate post.

We have made great advance in agricultural techniques. In some of our churches and church schools we are still using "knee high by Fourth of July" methods, but in others great strides have been made in challenging leadership in producing materials for better growth and in the measurement of that growth. However, there is still room for improvement.

If there is no evidence of spiritual growth in the congregation it may be because we have been handing out tranquilizers instead of enriching and fertilizing the soil.

There is a tendency today among ministers to feel that the sermon must use a lot of the theological terms in order to be learned. I believe that we must give our people theology, but it had better be pulverized and not in terms of the theological textbook.

It would be interesting if each

minister had a spiritual Geiger counter so that each time he went into the pulpit he could tell whether his people are laying hold on what it takes to make a church tick.

Without any mechanical devices, I believe most any conscientious minister can tell whether or not his church is growing. As he goes in and out among his people he can sense a growth—or lack of it—in prayer life. If he finds the organizations of his church anxious to carry the burdens of one another and the peoples of the world, he can feel that his people are growing. If he finds them quarreling over chief seats and picking at each other he had better try to change their diet.

If it seems that I have been talking all around your question without giving a clear-cut answer—you are right. The reason I have not given you an answer is that I do not have any sure-fire answer. But you will recall that the title of this column is "Let's Talk It Over." That we have done!



"You certainly gave us away—asking how much were the programs!"

